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SPECIMENS OF GREEK DIALECTS

BEING

A FOURTH GREEK READER

WITH INTRODUCTIONS AND NOTES

BY

W. WALTER MERRY, M.A.

Fellow and Lecturer of Lincoln College

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JANUARY 25, 1924

P R E F A C E.

THIS Fourth Greek Reader is intended to give specimens of the principal Greek dialects, Homeric, Ionic, Aeolic and Doric. It comprises selections from the Iliad, so arranged as to present something like a consecutive story of the fortunes of the Greeks before Troy. This is followed by a number of tales from Herodotus. A few illustrations of Aeolic dialect are given from Alcaeus, Sappho, etc.; and the specimens of Doric are taken from Theocritus, Bion, and Moschus.

It seemed to me that a more intelligible idea of the various dialects could be gained from such specimens, than from shorter fragments, or from the elegiac or lyric writers, in whom so great a mixture of different forms is to be found.

A general introduction to the whole seeks to give a sketch of the geographical distribution, and of the characteristics of the different dialects, as compared with the standard of the best period of Attic literature. A separate table of dialectical forms accompanies each group of specimens, constant reference being made to these in the text. I have been glad to make use of Abicht's edition of Herodotus and Fritzsche's Theocritus. (Teubn. Schul-Ausgab.). References are made in the notes to Curtius' *Students' Greek Grammar* (Murray, London).

W. W. M.

• Oxford, 1875.

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GENERAL SKETCH

OF THE

GREEK DIALECTS.

THE Greek language is one of those comprised under the name of Aryan or Indo-European. In ages long past, a people, which we now speak of as the primitive Aryan stock, had its home in the steppes of upper Asia, and included the ancestors of Indians and Persians, of Germans and Slaves, of Greeks, Italians, and Celts.

The Indians and the Persians remained in their Asiatic home, spreading only eastward and southward, retaining, more closely than did any of the western emigrants, the oldest forms of the original Aryan language.

No question is harder to decide than the order in which the different western migrations parted off from the primitive stock. The latest results of Comparative Philology seem to mark as the earliest offshoot that division which included the ancestors of Germans and Slaves, the Slavic element being subdivided at a later time into Lithuanian and Slavonic. The next great offshoot that spread over south-western Europe contained the Greek, Italian and Celtic families, of which the Greek was perhaps the first to break away, the Italian and the Celtic remaining still together until their separation which took place at a later date.

This view of the mutual relation of Celtic, Italian, and Greek, is suggested by the results of the most recent studies in Celtic, which show some closer relations between that language and the Italian, than between Italian and Greek. We must remember however that under the name 'Italian' is included not only the old Latin but also the Umbrian and Oscan, and some other dialects.

But our business now is not to examine the Greek language in relation to the other branches of the Indo-European stock: but rather to glance at its internal development; to class its principal varieties or dialects; and to endeavour to see how far the particular characteristics of these dialects may be connected with the physical features of the districts in which they were spoken, or how far they may have been affected by contact with foreigners.

Greece is practically separated from the mainland of Europe, on the North by the Cambunian mountains—the range that begins with Ceraunia on the West, and ends with Olympus in the East. A glance at the map will show how completely the country is marked off into well-defined divisions, partly by the complex system of mountain-chains, and partly by the deep indentations of the coast, by which whole districts are more or less isolated upon projecting peninsulas. The different heights and characters of the mountains and hills, and the frequent bays and inlets of the sea produce within the narrow boundaries of Greece a greater variety of climate than can be found on any other portion of the globe of similar extent.

Within the two hundred miles between Mount Olympus and Cape Matapan, we pass from a climate almost Alpine to one in which the palm will flourish: and, while the area of Greece is less than that of Portugal, the extent of coast line more than equals that of Spain and Portugal

together. This variety of climate, and the physical conformation of the country, make it easier for us to understand the phenomena we have now to notice in the language. As the people were divided by the natural features of their country into a number of independent states or cantons, so their language presents itself to us, not in the form of one undivided Hellenic Tongue, but split up into various dialects, of which each claimed to be in an equal degree Hellenic.

Not only accent and pronunciation, but the very material of language, is modified by soil and climate. 'One class of sounds is wont to predominate on the hills, another in the valleys, and again another on the plains, and such influences of locality naturally prevailed in the highest degree where the component parts of the country are divided off from one another by sharp boundary lines; for in mountain-valleys and on peninsulas and islands peculiarities of language are most apt to arise and continue, whereas in widely extended plains, contact causes them gradually to vanish¹.'

But among all varieties and subdivisions of dialects, we can identify two main forms of the Greek language,—Doric and Ionic,—just as in later times there is the constant contrast and rivalry between Doric and Ionic in art and philosophy, as well as in modes of life and government. The Doric is the dialect of mountaineers: it is rough, terse and strong, and the frequent use of the broad A (*πλαταιasmus*, Theocr. 15. 88) seems characteristic of bodily strength and vigour of lungs. It impresses us with a sense of earnestness and concentration. The Ionic is the dialect of the plain and the coast, spoken by men who enjoyed an easier and softer form of life. And this seems

¹ E. Curtius, *History of Greece*, i. 26.

to be reflected in their speech; for the loss of aspirates, the frequency of the sibilant (*S*), and the concurrence of vowels are all characteristic of a dialect that has replaced much of its abruptness by an easiness and variety of tone. The influence of these causes on language was in full operation in a very early period when the organs generally evinced greater pliancy in adapting themselves to the various peculiarities of situations. In later times Doric was spoken in maritime towns, as low-German is now found in mountainous and highland districts.

It is usual to follow the traditional division into four dialects; Aeolic, Doric, Ionic and Attic: the Aeolic and Doric being nearly related together; and the Attic closely connected with the Ionic. Nothing is more difficult however than to form any clear idea of the Aeolic dialect. We have few literary remains of it, and those few seem to suggest a considerable number of subdivisions. Some philologists regard Aeolic not as a distinct dialect at all, but rather as the remains preserved in different localities of a more ancient state of the language, coming nearer in form to the common language spoken by the Greeks and Italians before their separation. But such a view is untenable; for not only do we find many older forms retained in Doric, but the whole weight of evidence points to the existence of a great Aeolic stock of which the Doric is a subdivision; just as Attic is really a subdivision of the Ionic. But their native power, and the part they played in political history, brought these two subdivisions into the foreground, and secured them all the importance and all the privileges of a great original race; so that their literary and political life has eclipsed that of the great stocks from which they sprung. Though the Doric and Aeolic are closely related, there are very characteristic differences noticeable between them. The broad pronunciation of

the Doric is foreign to the Aeolians, who spoke faster and more trippingly. This shows itself in the peculiar rhythm of the Aeolic verse, which prefers the lighter measure of dactyl and anapaest. Aeolic was the dialect of Macedonia, Thessaly, Boeotia, Arcadia, etc.; but the most polished, indeed the only literary, Aeolic was spoken in Lesbos and in the colonies of Asia Minor, where the cultivation of lyric poetry, and the contact with Ionians, exercised a powerful influence. In later times, however, the Lesbians seemed to the Greeks—at least to the Athenians—to speak unintelligibly. (Cp. Plat. Protag. 341.)

It was noticed by ancient scholars that the Aeolic dialect showed some remarkable analogies to Latin. So Quintilian (1. 6. 31) speaks of *Aeolica ratio, cui est sermo noster simillimus*. This is generally explained by a reference to the Aeolic system of accent, to the paucity of aspirates; the substitution of *v* for *o*; the genitive in *oi*, like the Latin in *ei* or *i*; the form of the preposition *u*, used both with dative and accusative cases; and the absence of a dual number. Where we can compare Aeolians and Dorians together, we see in the former more of fire, passion, and sensitiveness; they are wanting in the calm and reserve of Doric on the one hand, and the plasticity of Ionic on the other. There is something peculiarly masterful in the Doric stock. As they appear in the Peloponnese, the glory of the Achæan name fades away; new states arise on the ruins of old chieftainships, and gradually the whole Peloponnesus becomes *Dorized*. Neither the Aeolians nor the remains of the Ionic stock seem able to resist them; wherever they set foot, their physical and moral power asserts itself, till they assimilate everything to their own stamp.

The Dorian characteristics are simplicity both in religion and home-life; a strong practical valour; a spirit of self-

sacrifice, obedience, and submission to law, and, above all, an intense conservatism. But these peculiarities could not remain so marked in large and populous cities, nor in the Dorian colonies abroad; indeed, the Dorian Sicilians are described as being *ὁμοῖοι τοῖς Ἀθηναίοις* (Thuc. 8. 96).

The Doric style is cramped by a want of ideality, but it is full of strength, earnestness, and a sort of reserved brevity. Cp. the description of the oratory of the Spartan Menelaus, Il. 3. 213, and the phrase, *τὸν Ἀργεῖον τρόπον εἰρήσεται, πᾶν ἐν βραχίστοις*. The Ionian character offers a remarkable contrast to this, as we have noticed before; but the Ionians of the coast of Asia Minor, affected by climate and intermarriages with Orientals, lost much of their distinctive Greek character. The lower position of the women in society, as well as the dress of the men in Eastern drapery rather than the short Greek Chiton, is an illustration of this. Commerce, industry, and the luxury which wealth brings with it, aided still further in moulding the character of the easy versatile Ionian. The Athenians were a branch of the Ionian stem who stayed in their old home, under very different influences both of climate and of political surroundings.

The selection from Greek authors in this book are intended to exhibit some of the principal dialectical peculiarities. Such peculiarities are generally characterized by contrasting them with the forms of the best period of Attic literature—the period of Thucydides and the Tragedians, of Xenophon, Plato, and Demosthenes. But this literary language of the Athenians is very far removed from the original form of speech which the first settlers in Greece brought with them. It must be carefully remembered that we are only speaking conventionally, when we treat the different Greek dialects as variations from the Attic.

Historically speaking, all the dialects are so many dif-

ferent developments of that particular stage of language reached by one great branch of the Indo-European stock, when the Greeks parted from it. What this particular condition was, we can only guess at here and there. Comparative Philology supplies us with valuable hints, and with a certain amount of evidence; but the greatest difficulty in such research lies in this, that the Greek language, before its forms are arrested and fixed by the use of writing, is in a state of continual growth and change: not only is pronunciation being constantly modified, but old forms are becoming obsolete every day and new ones are growing up. The advance of civilization, the necessities of town life as well as of country life, the development of family life and political relations, the introduction of military, naval, and commercial terms,—all these things are daily supplying the repertory of the original language with new material. Such processes are especially easy while the dialects exist only as spoken language; for, although public assemblies, popular songs, religious rites, and (somewhat later) laws, treaties, and oracles, exercise an influence in fixing the forms of a language, it is impossible for the process of change to be arrested, or definite forms to be settled, before the introduction of a written literature. Therefore, instead of feeling surprise at the wide divergence of the Greek dialects, we shall rather be inclined to wonder how, with such unbounded freedom for development, these various dialects were able to preserve, so characteristically, the general linguistic laws and grammatical structure of the original language¹.

The early history of the dialects is necessarily meagre

¹ Remarkable illustrations of the rapid process of change that is constantly at work in producing divergences in the dialects of Northern and Southern Asia and of Polynesia may be found in Max Müller's *Science of Language*, vol. 1. chap. 2.

and unsatisfactory from the extreme scarcity of material on which to work. The oldest Greek inscriptions, and the dialectical forms preserved by Grammarians, are often only attempts to express phonetically the particular pronunciation in vogue in different places. But though the light thus afforded is but scanty and dim, yet the tendency of larger research and the discovery of new inscriptions is constantly to strengthen our belief in the existence of a general unity that underlies the multifarious differences in dialectical forms.

For example—Scholars have generally concurred in admitting only three representatives of the Aeolic dialect; the Lesbian, Thessalian, and Boeotian; and in including under the name of Pseudo-Aeolic the Elean, Arcadian, Cyprian, etc., because they did not seem to be reducible to the same general laws. But an Arcadian Inscription, recently discovered at Tegea, throws a new light upon the subject.

Exhibiting in itself different forms, that had previously been considered as peculiar to different groups of Aeolic, it suggests the possibility of a harmony between subdivisions of dialects, that had hitherto appeared irreconcilable. A connection has been thus shown between Arcadian and Cyprian forms; between Lesbian and Boeotian; and between Cyprian and Thessalian; and a general similarity in the character of the vowel systems of all the Aeolic stems has been established—the use of the *o* and *ɣ* sounds having been shown to preponderate largely over that of *a* or *e*.

Which is the oldest of the Greek dialects? This is a question often asked: but it implies a mistaken conception. The Greek dialects do not come one after another in regular sequence. They are rather like parallel streams, than like geological strata; and no one dialect

can have the preference for superior antiquity over the rest. All that we can say is that the Doric seems to retain most strictly the older sounds, and the Aeolic, on the whole, the older forms; while the Ionian, from the first, exhibits most strongly the tendency to variety and change.

It will add fresh interest to the study of the Greek dialects if we are able to detect in them something of the action of natural laws, rather than the arbitrary caprice of this or that tribe or community. And nothing is more suggestive in this direction than a few illustrations of the way in which the dialects have often preserved the fuller forms of the original language, after they had disappeared from use in Attic literature.

In the declension of the noun, the Ionic genitive in *-ω* (= *οσω*) comes much nearer the Sanskrit *a-sya*, than the common form in *-ου*. The oldest form of the accusative plural is *-ams*, being the accusative singular with the addition of *s*: this is closely kept in the Aeolic accus., e. g. *ταῖς τείμαις* = *τάς τιμάς*, or *τοῖς λύκοις* = *τοὺς λύκους*, the *ι* in each case representing the lost *ν*, as *τιθεῖς* represents *τιθέν[τ]ς*, *τιθέντ-ος*, and the Aeolic form of the aorist participle, viz. *τρέψαις* for *τρέψας* is a further illustration of the same principle. In inscriptions of the Cretan Doric, the *ν* is actually retained, as in *πρειγείτρας* = *πρεσβευτάς*, *τόνς νόμονς* = *τοὺς νόμους*. The old instrumental case in *δhi*, or, perhaps, the datival termination in *dhjam*, is preserved in the suffixes *-φι* and *-φιν*. The primitive form of the 1st personal pronoun, *agham*, Sanskr. *aḥam*, is, perhaps, seen in the Doric *ἐγών*, and the Boeotian *ἰών*, and the dative of the same, *ma-hyam*, with its full termination, resembles the Doric *ἐμίν*, and *ἐμίνγα*. The second personal pronoun had originally an initial *t*, not yet softened to *s*, viz. *twam*, which we may best compare not with *σὺ* but with the

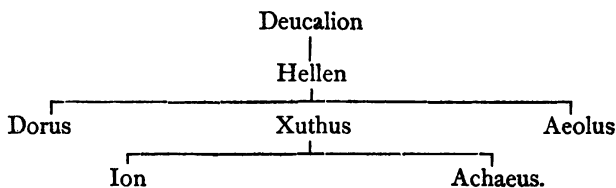
Boeotian *τοῦν* and Laconian *τύνη*, and Aeolian *τῷ* as used by Sappho. The full form of the accusative of the same is *τῷν*, which, while wholly obliterated in *σε*, is kept in the Boeot. *τίν*; and the dative *τῷα-δὴν* retains its characteristic initial and termination in the Doric *τίν* and *τῷν*, which latter, though found in Homer, is quoted by the grammarians as a Dorism. In the verb, the older present tenses in *-μι* are so carefully preserved in Aeolic, that a grammarian tells us 'that some have thought that *all* Aeolic presents ended in *-μι*.' We may quote *γέλαιμι*, *ἀσυνέτημι* and *κάλημι* as representing *γελάω*, *ἀσυνετέω* and *καλέω*, and similar old forms are found of the 1st person of the conjunctive in Homer, as *ἀγάγωμι*, *τύχωμι*, *ἐθέλωμι*. One of the oldest forms of the 2nd person-ending is *-ιθα*, retained in *οἶσθα*, and in such dialectal forms as *φίλησθα*, Doric *χρήσθα* (Ar. Ach. 778), Homeric *τίθηςθα*, *διδούςθα*, *εἶσθα*. The true ending of the third person, in *τι*, is only kept, in ordinary Greek, in the word *ἐστι*, but the Doric dialect furnishes us with such forms as *τίθητι* (Theocr. 3. 48), *ἐφίητι* (Pind. Isthm. 2. 9), *ἴσατι*, *δίδωτι*. The same termination, softened to *σι*, appears in dialectal forms of the conjunctive, as in *ἐρρίγησι* (Il. 3. 353), *ἄγησι*, *τέρπησι*, *ρέξῃσι* (Hesiod, Frag. 185), *ὀπιπτεύῃσι* (Theocr. 23. 10), and the Ionic optative form *παραφθαίῃσι* (Il. 10. 343). In the 1st person plural the Doric termination *-μες* (cp. Lat. *-mus*), as in *εὐρίσκομες*, *εἴρομες*, *ἐμβαλοῦμες*, *διαπεινώμες*, has preserved the old form in *-masi*, or Sanskr. *-mas*; and the termination of the 3rd person plural in *-αντι*, *-ντι* (cp. Lat. *-nti*) is found in Doric *φά-ντι*, *λέγο-ντι*, *ἀπάξο-ντι*, *ποιῶ-ντι*, and in the old Boeotian forms *ἔχωνθι* (= *ἔχοντι*), *ἀποδε-δῶνθι*. The process of change from *-οντι* to *-ουσι* is best seen by a reference to Arcadian forms *κρίνωνσι*, *κελεύωνσι*. Comparative Philology leads us to believe that the earliest form of the augment was *α* and not *ε*, and this view is

supported by an Elean (Aeolic) inscription, which gives ΚΟΙΟΣ ΜΑΠΟΕΞΕ, that is, *Κοῖος μ' ἀπόησε = ἐποίησε*. Hesychius too, in his Lexicon, quotes as Cretan forms *ἀδειπεν*, *ἀβραχεν* and *ἀσβεσθε*, in each of which the initial *δ* represents the augment. A study of the different dialects serves also to throw light upon the use of the Digamma (see Homer. Dial. § 2) in the Greek language, and often shows the different vowels and consonants by which its place was represented after it had itself disappeared. We are also able to establish, from an examination of dialectical forms, the original existence of a palatal spirant *j* (or *jod*) in the primitive Greek language. But this letter was lost far earlier than the Digamma, and can only be detected by the compensating letters that supply its place. Such facts are sufficient to show that a real and fruitful study of the dialects belongs to the science of Comparative Philology, no less than to Greek scholarship.

But the history of the dialects is connected also with the geography and with the heroic legends of Greece. What is the picture that Greece would have presented to the eye of an observer at the beginning of the historic age? He would find the Dorian dialect occupying nearly the whole of the Peloponnese, with Dorian colonies in Crete and Rhodes, and on the South-west coast of Asia Minor. North of this and in the adjacent islands of Samos and Chios were the homes of Ionians who also occupied Attica and Euboea: while Boeotia, the North-west coast of Asia Minor, and the island of Lesbos, were colonised by settlers of the Aeolian stock. How were these phenomena to be accounted for? Tradition supplied some information about the early movements of the tribes, and where tradition is silent, legends are readily framed to explain existing facts.

Out of such a combination of legend and tradition the

story of the movements of the Greek tribes was woven, of which the following is an outline. Leaving undiscussed the mythical accounts of the primitive Pelasgic inhabitants, who form a sort of cloudy background to the picture, we find the HELLENES early in the forefront; but at first the name of Hellenes is limited to the people of Hellas, a state or district of South-eastern Thessaly. (Il. 2. 684.) The myth that introduces them begins with Deucalion, king of Phthia, whose descendants are thus represented—



Hellen, who had ascended the throne of his father Deucalion, is succeeded by his son Aeolus, under whom the Aeolians spread over Thessaly and over the western part of central Greece, including Aetolia, Acarnania, Phocis, and Locris, and extending to parts of the Peloponnese, as Elis, Corinth, and Messenia.

Dorus settled near Mount Oeta, and founded the Doric Tetrapolis, while another portion of the Dorians migrated to Crete, which received a Doric constitution through their king Minos.

Xuthus went to Attica, where he espoused the daughter of Erechtheus, by whom he became father of Ion and Achaeus. Achaeus returned to Phthiotis, and there resumed his ancestral kingdom; his descendants, the Achaei, appearing, at a later period, in the Peloponnese and spreading themselves over Argolis and Laconia. At the time of the Trojan war the Achaeans were at the height of their fame.

Ion, the elder son, is represented as having remained in Attica, and as having further given his name to that strip of northern coast that was afterwards called Achaia, but then Ionia. This earlier group of legends represents the Dorians and Ionians as of far less importance than the other two tribes. A different series of events made them afterwards the leading tribes of Greece, but, at this early period, the Dorians lay within the limits of Doris, between Thessaly and Phocis, and the Ionians were confined to Attica and the northern extremity of the Peloponnese. It is not the place here to examine the stories which connect Greek history with the East. Cecrops, from Sais, is said to have civilized Attica and built Athens; Danaus the Egyptian to have settled in Argos; and Pelops the Phrygian to have founded the kingdom of Mycenae. The fact that the Greeks used a Phoenician alphabet, besides the hints in the Homeric poems of intercourse between Greece and Phoenicia, give a meaning to the story of the landing of Cadmus in Boeotia, and the establishment of his Phoenician colony in Thebes, the citadel of which was called the Cadmea. These stories serve also to remind us that the general spread of civilization has been from East to West; and therefore we shall accept with caution the statement, so flattering to Athenian pride, that the prosperous Ionian colonies on the coast of Asia Minor were but offshoots from Attic soil. There are many reasons which might induce us to believe that the very reverse was the case, and that these colonists dropped, as it were, out of the line of march that was setting towards Greece, and were content to find their resting-place on the extreme western edge of their old Asiatic home.

Nor have we here to deal with the so-called heroic age of Greek history, which immediately succeeds the group of early legends concerning the spread of the Greek tribes.

The Argonautic expedition, of which Jason is the hero, deals principally with the fortunes of the Aeolian stock, as does also the war of the Seven Chiefs against Thebes, and the renewal of it by the Epigoni (descendants of the heroes who fell in the war); though at Thebes the Achaeans also appear on the scene, and Achaean princes form some of the principal characters of the Homeric poems.

The second batch of legends begins, according to mythical chronology, some fifty years after the Trojan war. The Thessalians first forced their way from Epirus to the valley of the Peneus, conquering the original Aeolian inhabitants, some of whom became serfs under feudal Thessalian princes, and others pushed southward into Boeotia, dispossessing the Minyans, Cadmeans, etc., and settling there.

The next great movement is the southward migration of the Dorians into the Peloponnese, otherwise called the Return of the Heracleidae, because the Dorian invaders are represented as having for leaders the descendants of Heracles, chieftains who had sworn to vindicate their claim to those dominions of which their great ancestor had been robbed by Eurystheus.

Warned by an oracle not to enter the Peloponnese by the Isthmus, they crossed the gulf from Naupactus, having been joined in their expedition by the Aetolians and Ozolian Locrians. A single battle sufficed for the overthrow of the Achaeans under Tisamenus, son of Orestes, and the defeated troops occupied and gave the name of Achaia to that strip of northern coast which was formerly called Ionia. By this pressure the Ionian inhabitants were driven back upon their kinsmen in Attica.

The next stage in the story is that a migration of Ionians, accompanied by remnants of other Greek clans, took

place from Attica to the islands of the Aegean and the coast of Asia Minor. They are represented as having formed settlements in the Cyclades, in Chios, and Samos, and on the south coast of Lydia, and north of Caria, where the colonists founded twelve cities, united by the bond of a common sanctuary (Panionion) at Mycale. The principal cities were Miletus, Ephesus, and Phocaea.

The Dorian conquest of the Peloponnese was probably the work of time, but the story represents all the inhabitants as submitting tamely to the invaders, with the exception of the Arcadians, who lived undisturbed within the rampart of their mountain-walls.

Sicyon, Corinth, and Megara became Dorian settlements at a somewhat later period. From this date the stream of migration is represented as setting steadily across the Aegean, and dropping various colonies in the islands and on the Asiatic coast. The Aeolian colonies are described as being established by the fugitive Achaeans, who migrated in company with the Boeotian Aetolians to Mysia and Lydia, where they founded twelve cities or states, of which the most important were Cyme and Smyrna, the latter afterwards passing into Ionian hands. At the same time they spread over Lesbos and several neighbouring islands.

The earlier migration of the Dorians to Crete has been already alluded to. After the conquest of the Peloponnese, Dorian colonists settled in Rhodes, Thera, and southern Caria, and founded a confederacy of six cities, the Doric Hexapolis.

The history of the Ionic and Doric dialects must also be the history of different styles of Composition. The old Ionic, as used by Homer, is preeminently the dialect

of Epic poetry, as the Lesbian Aeolic is of amatory verse. The Asiatic Ionic appears as the natural vehicle for history and elegiac poetry. For the mingled gravity and impetuosity of triumphal or religious song, for the seriousness of the first essays in philosophy, and, later, for idyllic pictures of rustic life, the Dorian dialect was felt to be appropriate. But the genius of Athens, fostered by a happy independence, and elevated by her proud position, seemed able to excel in almost every department of literature, and to exhibit the grandest forms of the drama, with its choric odes, of prose narrative, and of oratory. The instinctive perception of Athenian taste was able also to mould the language of her citizens into the most perfect instrument for the expression of thought, and to tune it to the best proportioned rhythm and harmoniousness of sound, avoiding on the one hand the roughness and abruptness of the Doric, and, on the other, retaining more strength, solidity, and concentration, than appears in the speech of her Ionian kinsfolk. Thus the Attic became a standard to which all other dialects were referred.

WHAT IS THE RELATION OF THE DIFFERENT DIALECTS TO DIFFERENT LITERARY STYLES?

It has been very rightly remarked that the difficulty of dealing with a subject like the Greek dialects is materially increased by the use that has been made of the dialects in literature. For we have to take into consideration not only the diversities that depend upon times or places, but also the particular style which each author may adopt. We cannot deal from the same point of view with the writings of a historian, an orator, or a philosopher. And the difficulty reaches its height when we come to the study of Greek poetry, so much of which exhibits to us a peculiar combination of several dialects together. As there are dialects of different tribes or communities, so are there dialects of different poetical styles. It does not necessarily follow, because a poet was an Ionian by birth, that his poetical compositions were therefore in Ionic dialect. The language of his home was not without its influence upon him, but the subject-matter and poetical form of his composition did far more towards determining the particular language in which it should be cast. A few illustrations of this fact will be of use towards the solution of the question proposed at the heading of this chapter.

It must be remembered that at the beginning of the historical period of Greece, which is conveniently supposed to commence with the First Olympiad, there was only one dialect, the Ionian, which had made any advance

towards literary cultivation. No doubt the first notes of those melodies, which by and by were the glory of the Aeolian lyre, had been struck; and Dorian hymns and Choric songs might be heard at rustic festival and religious rite, before Alcman and Stesichorus raised them to the level of literary composition: but the influence they exercised on the dialects could hold no comparison with the effect that the Homeric Epic produced on the Ionic dialect.

The language of Epic must be described as a sort of common dialect (*κοινή διαλεκτός*) for all poetry of that era; and its influence spread in ever-widening circles. In Boeotia the Epic of Hesiod reproduced the metre, and, to a great extent, the language of the Homeric poems. In Ionia, Elegiac poetry, taking its rise with or before Callinus (? 730 B.C.), was a true offshoot of the Epic, both in metre and language. Nor was the influence of Epic altogether absent from the Iambic and Trochaic metres which Archilochus produced in the Ionian Paros.

Elegiac poetry, both in subject and rhythm, comes nearest to the Epic. Accordingly, we find that the dialect used by the Greek Elegiac writers is, in the main, Epic, that is, the Ionian and not the Boeotian Epic; the regular language of Homer, not the variety of it used by Hesiod. But in Elegiac poetry the personality of the writer comes out far more strongly than in Epic, and thus we find distinct changes from the ordinary Epic diction; some of these changes being due to the instinctive feeling of the difference between the Epic as representing heroic times and the Elegy as belonging to more modern days; and others being traceable to the effect of each poet's native dialect.

Under the head of these general changes we may quote the disuse in Elegiac poetry of several old Epic forms, such as case endings in *-φι*, and some forms of the in-

finitival termination in *-μεναι*; or the absence of such instances of diaeresis, as *ὀρώω* for *ὀρῶ*. Among the changes depending on each poet's age or nationality, we may mention the younger Ionic forms in *κότε*, *κῶς*, etc., employed by Cratinus and Mimnermus; the occasional use of the *α* for *η*, and of the contraction of *εο* into *ου*, not *ευ*, by Solon, Melanthius, Critias, etc.; while in the case of Tyrtaeus, the Doric dialect is visible in such words as *δημόρας*, *δεσπόρας*; and in the writings of the Megarean Theognis a considerable number of Dorisms may be seen, such as *νιν*, *λῆ*, *μῶσθαι*, *εἶμεν*.

In the Epigram, a particular branch of Elegiac poetry, the form of dialect depends to some extent upon the nationality of the person addressed. In the Epigrams of Simonides there is a larger admixture of Dorisms in those addressed to persons of Dorian birth. But still, in the Epigram, as well as in other forms of Elegiac, the Epic dialect forms the basis of the diction.

Iambic poetry, inspired by the personal interests of daily life, has much less in common with Epic. Thus we find that the compositions of the Iambographi generally represent exactly the native dialects of the writers. The fragments of Archilochus, Hipponax, and Simonides of Amorgos, are specimens of the pure Ionic dialect of the time.

Trochaic poetry stands in a sort of middle ground between Iambic and Elegy, and thus exhibits, as might be expected, more leaning towards Epic diction than Iambic, and less than Elegiac poetry.

The passionate lyric poetry of the Aeolian school of Lesbos is as complete an expression of personal feeling as, in another direction, is the Iambic. Consequently we find here also little if any admixture of Epic.

The fragments of Alcaeus and Sappho are pure Aeolic.

Anacreon is closely related to the Lesbian lyrists. He transferred much of the Aeolic fire and passion to his native Ionian tenderness and lightness. His dialect is the Ionic of his own time, modified to a considerable extent by the spirit, and somewhat by the language of the Lesbian Aeolic.

In the other lyrists, the Doric dialect is used by poets of a Dorian stock, but largely mixed with the forms of Epic. Thus Tyrtaeus in his anapaestic *embateria*, or 'marches,' exhibits the Epic dialect modified by Dorisms; and Stesichorus, the father of the Choric lyric, the true predecessor of Pindar, is more distinctly Dorian, though he too constructs his language upon a basis of Epic.

A similar compound of Epic and Doric is noticeable in the works of the Dithyrambic poets. The earliest writers in this style were Dorians, as Cydias, Lasus, Pratinas and Telestes; the home of this species of poetry being in the N.E. of the Peloponnese. No trace of Aeolic is found in the Dithyramb, though Arion of Methymna was one of the most famous masters in this school of poetry. At an early period the Dithyramb made its way to Athens; and we consequently find the lyrical parts of the Athenian drama closely allied to it, both in language and spirit.

It is well that we should here bear in mind the distinction between the relation of the earlier and the later poets to the different dialects.

We must suppose that the first inventors, or the earliest masters of some special style, adopted the particular modification of dialect which they used, from an instinctive feeling of its peculiar appropriateness to their subject and rhythm.

The next stage to this is the regular appropriation of different forms of dialect to different literary styles.

In this sense Archilochus was a master; adopting the

Iambic composed in Ionic dialect, as the true vehicle for personal addresses. This invention of Archilochus passes into the literary rule of the Attic stage; where Iambic is retained as the natural medium for converse between the 'dramatis personae.' And even many forms of Ionic dialect remain fixed in the Attic Iambic, as though inseparably connected with it since the time of Archilochus.

Stesichorus too is the first master of the Choric Lyric. It was the work of his genius to adapt a language that should be in perfect harmony with the subject. It is Epic, because of all its heroic surroundings; it is Aeolic, because of its lyric form and passionate feeling; it is Doric, because of its stateliness. It was natural that Pindar should appropriate this Stesichorean language as the fitting vehicle for his odes. Hermann (De Dialect. Pind. Opusc. i. p. 247) speaks of the language of Pindar as being blended by a happy admixture of almost all dialects. *'Est Pindari dialectus epica, sed colorem habens Doricae, interdum etiam Aeolicae linguae. Aliis verbis, fundamentum hujus dialecti est lingua epica, sed e Dorica dialecto tantum adscivit Pindarus, quantum et ad dictionis splendorem et ad numerorum commoditatem idoneum videretur.'* But Pindar probably far outstripped his master Stesichorus in assimilating for his purpose a multitude of dialectical forms. In his use of the Epic dialect he does not employ all the older forms, but seems to observe the limits that we have already noticed in treating of the Elegiac poets. His Aeolisms are mostly those of flexion, as *μοῖσα* for *μοῦσα*, *-οῖσα* for *-οῦσα* in the feminine of the participle, *-οῖσι* for *-οῦσι* in the termination of the verb, *-αις* for *-ας*, and *-εννος* for *-εινος*. His Dorisms are more marked than those of Simonides; but they are not the full forms of the stricter Doric, as he does not write *-μες* for *-μεν*, nor *ῆς* for *ῆν*, nor *ω* and *η* for *ου* and *ει*.

Among his peculiar usages we may quote the employment of the accus. plur. in *-os* (Ol. 2. 71; Nem. 3. 29), of *ἐν* for *εἰς*, of *περ*, the apocope of *περί*. It has been proposed to describe his Doric as being of the Delphic type, because of his connection with Delphi; and the Aeolisms that he uses are rather Lesbian than Boeotian, probably because a school of poetry of the Lesbian-Aeolic style had been founded in Delphi.

Before the appearance of the Attic dramatists, the first efforts in prose composition had been made. These, like Epic, had had their origin on Ionian soil. The earliest representatives of this form of composition were the Philosophers and the Historians, who were then known as Logographi. In beginning to write prose the first great conscious change is, that new rules of composition have to be followed, unlike the rules of metre which partly tend to fix and partly to multiply forms. It is this sense of the importance of rule, as distinct from metrical licence, or metrical necessity, that induced Herodotus, among other changes, to confine himself to the use of the dative in *-οισι*, and not fluctuate, as Homer, between forms in *-οισι* and *-οις*.

In the case of the early philosophers who wrote in prose, as Pherecydes, Anaximander, Anaximenes, their sentences were short, and gnomic in form. We may even say that they give the idea of being written with a sense of awkwardness. It was still necessary, for those who sought to throw their philosophy into a more artistic form, to retain the use of verse, as did Xenophanes and Parmenides.

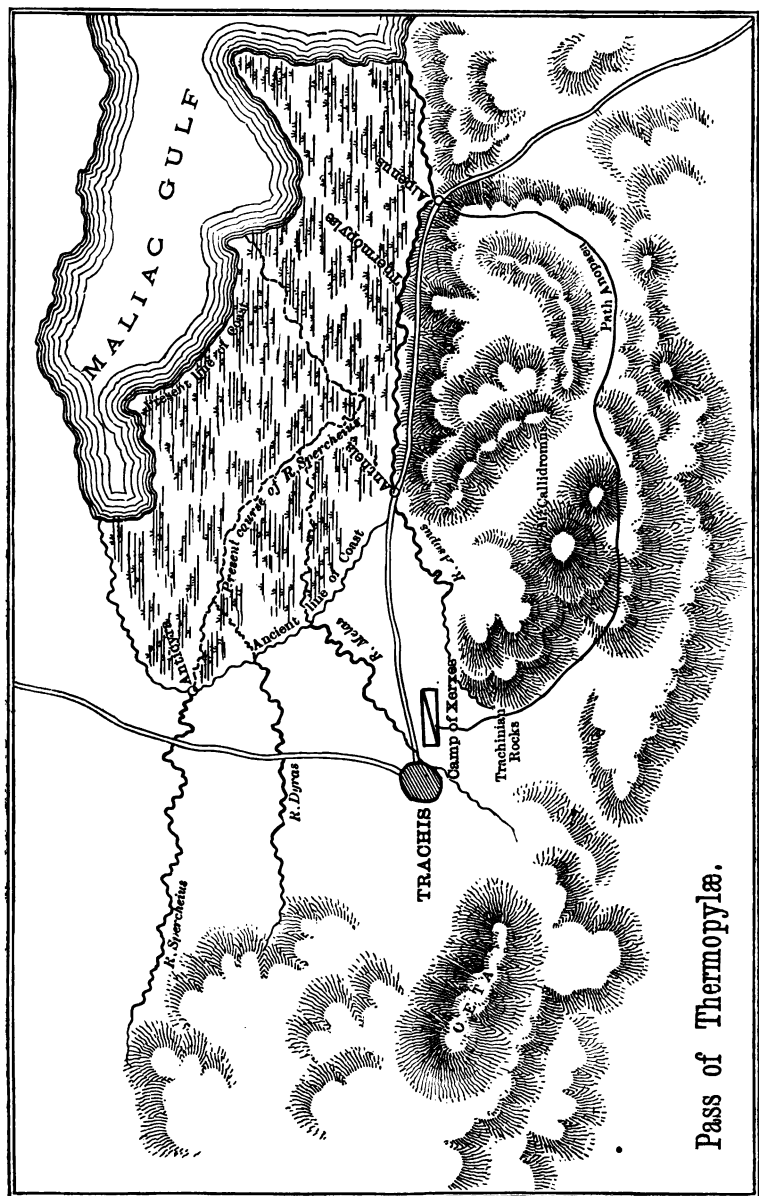
The language and the syntax of the earliest Logographi, are a clear proof that the first efforts in historical composition were really attempts at reproducing the Epic style in prose. If we put together the facts, that the

Homeric poems formed the great repertory of Greek history for the mythical period, that the earliest Logographi seemed to adopt the Epic dialect or an Ionian modification of it, as the natural language for historical narration; we shall not be surprised to find the Argive Acusilaus (550 B.C.), the Milesian Hecataeus (510), Charon the Lampsacene (465), and lastly the Dorian Herodotus himself, adopting the Ionic dialect as the proper vehicle for history. (See Table on next page.)

This table is intended to exhibit at a glance the relation between dialect and literary style, as illustrated by the Elegiac, Lyric, or Iambic poets of Greece.

Approximate Date, B. C.	Name.	Character of Writings.	Dialects employed.	Place of birth or home.
850 688 683	Hesiod Archilochus Tyrtæus	Didactic-Epic Iambic Elegiac	Epic with Aeolic forms Pure Ionic Epic [in his anapaestic odes a colouring of Doric]	Asara (Aeolic). Paros (Ionic). Aphidnae (Attic).
678 671 671	Callinus Alcman Simonides of Amorgos	Elegiac Lyric Iambic	Ionic Doric with Epic and Aeolic Pure Ionic	Ephesus (Ionic). Sardis, Sparta (Doric). Samos (Ionic).
629 625 611 id.	Mimnermus Arion Sappho Alcæus	Elegiac Dithyramb Lyric Lyric	Epic with Ionic colouring Epic with a few Dorisms Pure Aeolic Pure Aeolic	Smyrna (Aeolic-Ionic). Methymna (Aeolic). Mytilene (Aeolic). Mytilene (Aeolic).
594 559 556 547 543 500	Stesichorus Anacreon Simonides of Ceos Hippônax Theognis Ibycus	Elegiac and Iambic Melic Melic and Choric Iambic Elegiac Melic and Choric	Epic with Doric Epic with Atticisms Ionic coloured by Aeolic Epic with some Dorisms Pure Ionic Epic with Dorisms Epic-Doric of Stesichorus, with some Aeolisms	Himera (Doric). Athens (Attic). Teos (Ionic). Ceos (Ionic). Ephesus (Ionic). Megara (Doric). Rhegium (Doric).
538 470 521-441	Xenophanes Bacchylides Pindar	Elegiac Melic and Choric Melic and Choric	Epic, few Aeolisms Epic-Doric of Stesichorus Epic-Doric, with Aeolic colouring, and some peculiarities, perhaps Delphic	Colophon (Ionic). Ceos (Ionic). Boeotia (Aeolic).





Pass of Thermopylæ.

HOMERIC DIALECT.

It is wrong to speak of a Homeric dialect in the same way in which we speak of Ionic or Doric Dialect. The latter come before us as particular modifications of Greek, determined by local, political, or ethnological influences. The Homeric dialect is something more than this: more factors enter into its composition. It is impossible to read a page of the Iliad or Odyssey without remarking the peculiar multiplicity of different forms of the same word. In the declension of the noun we find both ἵππου and ἵπποιο, μάχης, and μάχησι, ἔπεσσι, and ἔπεσι, ἦρωσι and ἠρώεσσι. In the personal pronoun we find such forms as ἐμοῦ, ἐμεῦ, ἔμεθεν and ἐμεῖο, ἄμμες and ὅμμες, as well as ἡμεῖς and ὑμεῖς. In the verb we notice the indifferent use or disuse of the augment, the extension of reduplication to several tenses: various forms of the infinite, as φευγόμεναι, φευγόμεν, φεύγειν: of the conjunctive, as ἐθέλω and ἐθέλωμι, ἐθέλης and ἐθέλησθα, with a further variation between forms in ο and ω, ε and η, as τεύξομεν and τεύξωμεν, λέξεται and λέξηται: while in verbs in -αω we have contracted and uncontracted forms as ὀράω, ὀρώ, and by diaeresis, ὀρόω. There is a similar uncertainty in the metrical value of vowels, a frequent doubling of consonants to make short vowels long by position, a shortening of diphthongs before succeeding vowels, a free use both of hiatus and elision:—in a word, the widest poetical licence.

Such phenomena are not the natural characteristics of a spoken dialect; they are rather the expressions of a

particular style, the conventional usage of minstrels. It is no part of the present question to discuss the authorship or the age of the *Iliad* and *Odyssey*, which are our records of Homeric language. It is sufficient to be able to see that the polish of the style, the artistic perfection of the composition, and the elaborate nature of the syntax, point back to a long series of years of development, during which poets and schools of poets composed and passed on by oral tradition many lays in honour of national heroes, which lays in course of time grew into more complete Epic poems.

Forms of speech had not then been fixed by the general use of writing: the poet willingly adopted any of the floating forms in common use around him, or caught and preserved for his purpose those older forms bequeathed by past generations; so that in this way we have an explanation of the remarkable fact that in Homeric Greek there are forms in use of such different ages—archaisms, as we might say, by the side of modernisms.

The Epic minstrels drew unreservedly from the storehouse of the past, while they made as unrestricted an use of all the treasures of the present.

These various compositions were not then committed to writing, but kept alive in men's mouths by the metre in which they were set for purposes of recitation. It is scarcely possible to overrate the effect of metre upon Epic dialect. The words must all be adapted for use in the dactylic hexameter, and where one form is unsuitable, another is ready at hand instead. A remarkable proof of this is seen in the use of heteroclite forms of words suggested by the needs of the metre: cp. *ἑσταότ' ἐν μέσση δσμίνη δηϊόστῆτος* (Il. 20. 245) with *μέμασαν δ' δσμίνη μάχεσθαι*, (Il. 2. 863).

But, notwithstanding all these peculiarities of Homeric

Greek, we may still trace a broad linguistic law through its various forms that will bring it under the general head of Ionic dialect. The Epic poet is a native of the Ionian colonies of Asia Minor: the schools of Epic poets have their head-quarters in Chios.

The Epic Greek has for its basis the older form of the Ionian, (of which the Herodotean dialect is a later development, and the Attic the perfected condition under circumstances of unusual advantage), and is thus distinct in character from the Aeolic, and still more from the Doric. But the fact that Smyrna, the very centre of Ionian life, was itself an Aeolo-Ionic colony, reminds us that there were many points of contact between the Ionians and Aeolians of Asia Minor, and prepares us to accept another remarkable phenomenon in the Homeric poems, namely the existence of an Aeolic element in their language, not working as a generally diffused influence, but rather showing itself by the presence of a number of isolated words and forms that must be referred to the more archaic Greek of the Aeolian stock.

[The following may be quoted as some of the most noticeable Aeolisms in Homeric Greek.

1. Particular words or forms of words: *λυκάβας*, 'a year,' Od. 14. 161; *τα = μία*, Il. 4. 437; *πίσυρες = τέσσαρες*, Od. 5. 70; *πεμπάζεσθαι*, 'to count by fives,' Od. 4. 412; *μείς = μήν*, Il. 19. 117; *βόλομαι* for *βούλομαι*, Il. 11. 319; *ἀγυρις* for *ἀγορά*, Od. 3. 31.

2. Particular inflexions of nouns and pronouns.

It is probable that we may refer to Aeolic such forms as the short vowel in the vocative of 1st decl., e.g. *νόμφᾱ*, the Gen. plur. in *ων*, the Nom. in *τα*, e.g. *νεφεληγερέτα Ζεῦς*, and the Gen. in *ω* for *ει*, as *Ατρείδω*. In the forms of the pronoun, as *ἐγών*, *ἐμεθεν*, *ἔμμι*, *ἔμμε*, *ἔμμεν*, *ἔμμι*, *ἔμμε*, we find traces of the same tendency, as also in the use of the conditional particle *κε* for *άν*. A few of the inflexions of the verb come under the same head, as e.g. (on the authority of the older grammarians) the reduplication of the Aor. II. and Fut. *κέκασθον*, *κεκαθήσω*, &c.; the termination *θα* in 2nd Pers. Sing. Pres. Act., as

τίθησθα, Od. 9. 404; φήσθα, Il. 21. 186; διδοίσθα, Il. 20. 270; the Aeolic Aor. of the Optat. in -ειασ, -ειασ; the terminations -ατο for -ντο, and -εν for -ησαν, as εἰρύατο, δάμεν; and possibly the Aor. I. and Fut. with σ, in verbs with λ, μ, ν, ρ for their characteristic consonant, as κέλσω, κέρσω, &c.]

It would seem natural to refer to Aeolic usage the presence of the Digamma in the Homeric poems; but this letter is common to all the dialects in primitive times, though its traces are naturally most strong and its use most lasting in the specimens preserved of the Aeolic, or archaic, dialect. This letter, which fell early into disuse in the written language, originally occupied the sixth place in the Greek alphabet. It was called from its sound *Vau* (equivalent to our *v* or *w*), and from its form (Ϝ i.e. ϝ), the double-gamma, or digamma. Though it fell into disuse at so early a period that it is not found in the Homeric text, yet there are indisputable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as τὸν δ' ἡμείβετ' ἔπειτα ἄναξ, or μέγα μῆσατο ἔργον, we should expect to find ἔπειτ' ἄναξ and μῆσατ' ἔργον. Instead of such forms as ἀποεῖκω, ἀποεῖπον, we should naturally write ἀπεῖκω and ἀπεῖπον. But there was a time when the words were pronounced *φάναξ*, *φέργον*, *ἀποφεῖκω*, *ἀποφεῖπον*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *φοῖκος*, Sanskrit *veças*, Lat. *vicus*: *φοῖνος*, *vinum* 'wine': *φῆσπερος*, *vesper*: *φιδεῖν*, *videre*: *φέργον*, 'work.'

This complex and conventional dialect which we call Homeric was carried into every part of Greece by the public reciters or rhapsodists, who chanted the national Epics at the courts of kings and at the public assemblies

and feasts. It was accepted as the true vehicle for Epic poetry, and not only is it reproduced by all later writers of Epic poetry, but its forms and expressions may be found colouring the compositions of authors of different ages and various styles. It forms the basis of the language used by Stesichorus and Pindar; its influence is distinctly traceable in the writings of the Attic dramatists; and the prose narrative of Herodotus is so penetrated by the Epic diction that it has been called, not without reason, a prose Epic.

TABLE OF HOMERIC FORMS.

§ 1. Vowels.

(a) The \bar{a} in Attic generally appears in the Homeric dialect as η , e.g. ἀγορή, περήσομαι, πρήσω, λίην. Sometimes \bar{a} is changed to η , as ἡγορέη, ἡνεμόεις: or to $\alpha\iota$, as παρὰ, καταβατός.

(b) ϵ may be *lengthened* to $\epsilon\iota$, χρύσειος, κεινός, νεάτος, εἴως, Ἑρμείας, σπείος, αἰδεῖο, θεῖω; into η , τιθήμενος, ἦν.

(c) o *lengthened* to ou , πούλvs, μούvος; to oi , πvοιή, ἡγvοίησε; to ω , Διόνvσος, ἀνώνιστος; to $\alpha\iota$, ὑπαί.

(d) η *shortened* to ϵ , as in Conjunctives ἰδύνετε, εἶδετε, μίσγεαι: ω to o , as in Conjunctives τραπέλομεν, ἐγείρομεν.

(e) Before or after η the addition of ϵ is not uncommon, as ἔηκε = ἦκε, ἥελιος = ἦλιος; as also before ϵ , as ἔεδνα, ἐέικοσι, προσέειπε.

(f) $\bar{a}o$ (ηo) often changes to $\epsilon\omega$, as Ἀτρεῖδᾱ, Ἀτρείδω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in εἴως often read as εἴος. Cp. ἀπειρέσιος and ἀπερείσιος, ἀεκήλιος, and ἀεκέλιος.

§ 2. Contraction.

(a) Contraction generally follows the ordinary rules,

with the exception that *eo* and *εου* may contract into *ευ*, as *θάρσευς*, *γεγώνευς*, *βάλλευς*.

(*b*) Frequently words remain uncontracted, as *άέκων*, *πᾶϊς*, *δοτιά*; sometimes contraction takes place when it does not occur in Attic, as in *ίρδς* (*ιερδς*), *βώσας* (*βοήσας*).

(*c*) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as *κρέα*, *Ἄτρεϊδεῶ*, *δὴ αὖ*, *δὴ ἔβδομος*, *ἐπεὶ οὐ*. This is called *Synizesis*.

§ 3. Hiatus.

When two vowels come together without elision or contraction taking place, it is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *ι* and *υ*, as *παιδὶ | ὄπασσεν*: or (2) when there is a pause in the sense between the two words, as *ῶλύμπιε | οὐ νύ τ' Ὀδυσσεύς*: or (3) when the final vowel is long, and stands in *Arsis*, as *ἀντιθέφ | Ὀδυσῆι*: or (4) when a final long vowel or diphthong is made short before a vowel following, as *πλάγχθη | ἐπεὶ (-υυ-)*, *οἴκοι | ἔσαν (-υυ-)*. Many apparent cases of Hiatus are only traces of a lost digamma.

§ 4. Elision.

In the Homeric hexameter not only are the vowels *α*, *ε*, *ο*, elided, but also frequently the diphthongs *αι*, as *βούλομ' ἐγὼ*, *τείρεθ' ὁμοῖ*, and *οι* in *μοι* and *τοι*, as well as *ι* in the dative and in *τι*. The *ν ἐφελευστικόν* stands before consonants as well as before vowels.

§ 5. Apocope.

Before a following consonant, the short final vowel in

ἀρα, παρὰ, ἀνὰ, κατὰ, may be dropped. This is called *Apocope*. The τ of κατ[ά] so shortened assimilates itself to the following consonant—κάππεσε, κάμμορος, κάπ πέδιον, κάκ κορυφήν, κάλλιπε; and similarly the ν of ἀν[ά] before a following π or λ, as ἀμ πέδιον, ἀλλύεσκε.

§ 6. Consonants.

We often find—

(a) *Metathesis*, especially with ρ and α, e.g. καρδίη and κραδίη, θάσος and θράσος, κάρτιστος and κράτιστος.

(b) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as ἔλλαβον, ἔμμαθον, νέμεσσι, εὐνήτος, τόσσος; so, also, ὅπως, ὅττι, πελεκάω, ἔδδισε. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the ρ as πολλὰ λισσόμενος, ἔτι νῦν, ἐνὶ μεγάροισι.

(c) Conversely, a single λ or σ may take the place of the doubled liquid or sibilant, as Ἀχιλεὺς, Ὀδυσσεύς.

DECLENSIONS.

§ 7. First Declension.

(a) For ā in the singular, Homer always has η, Τροίη, θήρη, νεηρίς, except θεὰ and some proper names.

(b) ā remains unchanged, as βασίλεια, except in abstract nouns in εια, οια, as ἀληθείη for ἀλήθειᾱ.

(c) The Nom. sing. of some masculines in ης, is shortened into ᾱ, as ἱππότᾱ, νεφεληγερετᾱ, μητιέτᾱ.

(d) Gen. sing. from masc. in ης ends in αω or εω; sometimes contracted to ω, as ἐνμμελίω.

(e) Gen. plur. ends in αων or εων, sometimes contracted to ων, as γαϊάων, ναυτέων, παρειῶν.

(f) Dat. plur. ησι or ης, as πύλῃσι, σχίζῃς; but θεαίς, ἄκταις.

§ 8. Second Declension.

Special forms—

- (a) Gen. sing. in *οιο*.
- (b) Gen. and Dat. dual *οιν*.
- (c) Dat. plural *οισι*[ν].

§ 9. Third Declension.

- (a) Dat. and Gen. dual *οιν*.
- (b) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(c) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *ευσ*. In the terminations *εος*, *εες*, *εας*, the *ε* often coalesces, not with the vowel of the termination but with a preceding *ε*, into *ει* or *η*, as *εὐρρε-εος* contracts into *εὐρρέιος*, *σπέ-εος* into *σπηος*, *Ἡρακλέ-εος* into *Ἡρακλήος*, *-ῆι*, *-ῆα*.

(d) Words in *ευσ* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδέι*, *Ὀδυσσέα*.

(e) Words in *ις* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίων*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντης*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(f) For *ναῦς* Homer uses *νήυς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηι*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσὶ*, *νῆεσσι*, and *νέεσσι*.

(g) Among anomalous forms may be mentioned:—

κάρη, Gen. *κάρητος*, *καρήατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, *κρατὶ*, *κῶτα* (from *κράς*, masc.).

γόνυ and *δόνυ* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

νίος, besides the regular forms in Second Declension, has Gen. *νίος*, Dat. *νῦ*, Acc. *νία*, Nom. plur. *νίες*, Dat. *νιάσι*, Acc. *νίας*, Dual *νίε*.

§ 10. Special Terminations.

(a) The termination *φι*[*ν*] (appearing with nouns of First Declension as *ἡφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e. g. Gen. *ἰξ εὐνήφι*, *ἀπ' ἰκριόφιν*, *διὰ στήθεσφιν*, *ὄσπεόφιν* *θίς*; Dat. *θύρηφι*, *βίηφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*.

(b) *There are three local suffixes:—*

Answering to the question *where* ? in *θί*, as *οἴκοθι*, *Ἰλιόθι* *πρό*, *κηρόθι*.

To the question *whence* ? in *θεν*, as *οἴκοθεν*, *θεόθεν* : also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

To the question *whither* ? in *δε*, as *ἀγορήνδε*, *Τροίηνδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἴκαδε*. With *Ἄιδόσδε* supply *δῶμα*, 'to the house of Hades.' Another form of the termination is *ζε*, as in *χαμᾶζε*.

§ 11. Adjectives.

(a) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοίη*, *αἰσχροῇ*, except *δια*.

(b) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρὸς*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεσίη*.

(c) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εἰα* to *εα* or *εη*, as *βαθέη*, *ὠκία*.

(d) A common termination is *εις, εσσα, εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις, τιμῆς*, and *οεις* may contract *οε* to *εν*, as *λωτεύντα* for *λωτόεντα*.

(e) *πολύς* is declined from two stems, *πολυ-* and *πολλο-*, so that we have as Homeric forms *πολέος* Gen. sing., *πολέες* Nom. plur., *πολέων* Gen. plur., *πολέεσσι, πολέσσι, πολέσι* Dat. plur., and *πολέας* Acc. plur.

(f) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λᾶρῶτατος, οἰζυρῶτατος*. The Comparative and Superlative forms in *ιον, ιστος* are more frequently used than in Attic.

§ 12. The Article.

Special forms of the Article are :—Gen. *τοῖο*, Dual Gen. *τοῖν*, Nom. plur. *τοῖ, ταῖ*, Gen. *τάων*, Dat. *τοῖσι, τῆσι, τῆς*.

§ 13. Pronouns.

Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μεν ἐμείο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εῖο, ἔθεν
Dat. "	.. ..	τοῖ, τείν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual.	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶιν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἡμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφέας, σφε.

(d) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδα and ἄμδα (ᾶ), ἡ, ὃν	νοῖτερος
Second Person	τεδες, ἡ, ὃν	ὑμδα, ἡ, ὃν	σφῶιτερος
Third Person	ἐδες, ἡ, ὃν	σφῶδα, ἡ, ὃν	

(e) Special forms of the Pronoun *τίς*.

	<i>Sing.</i>	<i>Plur.</i>
Gen.	τίο, τεῦ	τίων
Dat.	τίφ	τίοισι.

(f) Special forms of the Pronoun *ὅστις*.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	ὅτις, ὅττι	
Gen.	ὅτευ, ὅττεο, ὅττευ	ὀτίων
Dat.	ὅτεφ	ὀτίοισι
Acc.	ὅτινα, ὅττι	ὀτίνας, ὀττα.

(g) Special forms of Relative Pronouns.

Gen. *δου*, (al. *δο*), *ἧς*. Dat. plur. *ῆσι*, *ῆς*.

VERBS.

§ 14. Augment and Reduplication.

(a) The syllabic and temporal Augments may be omitted. After the syllabic augment *λ*, *μ*, *ν*, *σ* are often doubled; *ρ* may be doubled or not at will, as *ἔρρεον*, *ἔρεξα*.

(b) Reduplication of the Second Aor. Act. and Med. is common. Cp. *ἐπέ-φραδον* (*φράζω*), *ἔπεφνον* and *πέφνον* (*φένω*), *πεπίθωμεν* (*πείθω*), *πεφιδέσθαι* (*φείδομαι*), *ἐρύκω* makes a sort of reduplicated Aor. in *ἐρύκακον* and *ἐνίπτω* in *ἡνίπαπον*. Some of these forms are shortened by the omission of a vowel, as *κέκλετο* for *ἐ-κε-κέλετο*, see § 18 d.

(c) Some of the reduplicated Aorists give also a reduplicated Future, as *πεπιθήσω*, *πεφιδήσομαι*, *κεκαθήσω*.

(d) The forms *ἔμμορα* (*μείρομαι*) and *ἔσσυμαι* (*σεύω*) follow the analogy of the reduplication of verbs beginning with *ρ*. But cp. *βερυπωμένα*, Od. 6. 59. In *δέγμαι* (*δέχομαι*) the reduplication is lost, in *δείδεγμαι*, *δεΐδια* (root *δι*) it is irregular.

§ 15. Terminations.

(a) The older forms of the termination of the verb (Sing.) *μι, σθα, σι* are common in Homer; cp. *ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλλῃσι, ἐθέλῃσθα, διδοῖσθα*.

(b) The termination of the third person Dual in historic tenses is *τον* as well as *την*, in Pass. *σθον* as well as *σθην*, *διώκετον, θωρήσσεσθον*. In the plural *μεσθα* is frequently used for *μεθα*, Dual first person *μεσθον*.

(c) In the second person sing. Pass. and Med. *σ* is omitted from the termination *σαι, σο*, as *λαλαίει, βούλει*, Conjunct. *ἔχῃαι*. This mostly remains uncontracted. *εο*, as in *ἔπλεο*, often makes *ευ*, viz. *ἔπλευ*. In Perf. Med. for *βίβλησαι* we find *βίβληαι*.

(d) The third Plur. in *νται* and *ντο* mostly appear as *αται* and *ατο*, as *δεδαίαται, κέατο (ἔκειντο), ἀπολοίατο*.

(e) The termination of the Inf. is frequently *μεναι*, or *μεν*. Pres. *ἀκου-έ-μεν(αι)*, Fut. *κελευσ-έ-μεν(αι)*, Perf. *τεθνά-μεν(αι)*, Pass. Aor. *βλήμεν(αι)*, *μυχθήμεν(αι)*, Second Aor. Act. *ἐλθέμεν(αι)*. Another termination is *έειν*, as *πίείν, θανέειν*, but also *πίέμεν*.

(f) The terminations *σκον* and *σκομην* express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in *ω* by the connecting vowel *ε*, or sometimes *α*, *θέλγεσκον, ἔλεσκον, ᾤθεσκον, ῥίπτασκον, πέρνασκον, κρύπτασκον*. In the First Aor. Act. the termin. follows the aoristic vowel *α*, *ἐλάσα-σκον, μνησά-σκετο*. In *μι* verbs the terminations are attached directly to the stem, *δό-σκον, στά-σκον, ἔσκον* for *ἔσ-σκον (εἰμί)*. These forms are rarely augmented. Cp. *φάνεσκε*, Od. 11. 587, from *ἐφάνην*.

§ 16. Contracted Verbs.

(a) Verbs in *έω* (for the most part uncontracted) change *εε* and *εει* into *ει*, sometimes *εε* into *η*, *εο* or *εον* to *ευ*. In

the uncontracted form the stem vowel *ε* is sometimes lengthened into *ει*, as *ἐτελείετο* for *ἐτέλειετο*.

(*δ*) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *ὀρώω* (*ὀρῶ*), *ὀράα* (*ὀρᾶ*), *καγχαλώωσι*, *δρῶωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ἡβῶοντες*.

(*ε*) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ἰπνῶοντες*. Such forms as *ἀρόωσι* (*ἀροῦσι*) and *δημόφην* (*δημοίην*) follow the rule of verbs in *άω*.

§ 17. Future and Aor. I. Act. and Med.

(*α*) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νικέω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελῶ*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφφράσσατο*. (*δ*) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *ἐρύουσι*, *μαχέονται*, *ἀντιῶ*, i. e. *ἀντιάσω*, *ἀντιῶ*, *ἀντιῶ*, expanded by the principle explained in § 16 *δ*.

(*ε*) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted, as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἶλσα*, *ἐκέρσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(*δ*) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχενα* *ἔχεα*, *καίω* *ἔκησ*, *σεύω* *ἔσσενα*. Cp. *εἶπα* for *εἶπον*.

(*ε*) The First Aor. Conjunct. has a short form with *ε* and *ο*, as well as the longer one in *η* and *ω*, so we find

ἐπιβήσετε as well as ἐπιβήσητε, θωρήξομεν as well as θωρήξωμεν, etc. This sometimes is found in other tenses also.

§ 18. Aor. II.

(a) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. ἔστυγον is more primitive than στυγέω, ἔκτυπον than κτυπέω, ἔμακον than μακάομαι, ἔγηραν than γηράσκω, ἔχραον than χράω, οὔτα than οὔτάω, ἦκαχε than ἀκαχίζω.

(b) Reduplicated Aor. II. Act. and Med., see § 14 δ.

(c) Aor. II. with σ on analogy of ἔπαισον. We find such forms as ἔξον (ἱκω), ἐβήσето (βαίνω), ἐδύσето, δυσόμενος (δύνω), ὄρσο (ὄρνυμι), λέξο (λέγω), ἀξετε (ἄγω), οἶσε (οἶω = φέρω), ἀξέμεν, ἐρξέμεν.

(d) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in μι, without connecting vowel, as (Act.) ἔκταν (κτείνω), ξυμβλήτην (βάλλω), οὔτα (οὔτάω). In the Med. these forms are generally without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e. g. ἐδέγμην, δέγμενος (δέχομαι), φθίμην (Opt. from φθίνω), λῦτο (λύω), ἔχυτο, χύμενος (χέω), σῦτο (σέύω), ὤρτο (ὄρνυμι).

§ 19. Perfect and Pluperfect.

(a) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as κέκοπα. Even in vowel verbs the Perf. is often without a κ, as βεβαρηώς, πεφύασι, ἐσσηώς, δεδιώτες, ἐσταότες, etc.

(b) The Pluperfect is found with the uncontracted terminations εα, eas, εε(ν) = ει(ν); sometimes εε becomes η, as in ἦδη.

§ 20. Aor. I. and II. Passive.

(a) The 3rd pers. plur. Indic. often ends in *εν* instead of *σαν*, as *ἔμυχθεν*, *τράφεν*, *ἔκταθεν*, and the Infin. in *ἡμεναι* and *ἦμεν* instead of *ῆναι*.

(b) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω* (*εἰδάν*), *σαπῆη* (*σῆπω*), *μγῆης*, (al. *μγείης*), *μγείωσι*, *δαμείετε*.

§ 21. Verbs in *μι*.

(a) The principal peculiarities of the verbs *ἴστημι*, *τίθημι*, *ἵημι*, *δίδωμι*, are given as follows.

	ἴστημι	τίθημι	ἵημι	δίδωμι
Indic Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	{ διδοῖσθα
3rd Sing.	.. ..	τιθεῖ	ἵει	{ διδοῖ
3rd Plur.	.. ..	τιθεῖσι	ἵεσι	{ διδοῦσι
Indic. 1st Aor.	.. ..	.. ..	ἵηκα	{ εἰδίδον
„ Imperf.	.. ..	.. ..	ἵειν	{ διδοθι
Imperat.	ἴστα	.. ..	.. ..	{ διδομέν
Infin. Pres.	ἰστάμεναι	τιθήμεναι	ἵεμεν[αι]	{ διδοῦναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἵμεν	{ διδοῦναι
„ Perf.	ἰστάμεν[αι]			{ διδοῦναι
Conjunctive				
1st Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	{ δῶρσι, δῶη
1st Plur.	στέωμεν (στελομεν)	θέωμεν (θειομεν)	.. ..	{ δάωμεν
2nd Plur.	.. ..	θείετε	.. ..	{ δάωσι
3rd Plur.	περι-στήωσι	.. ..	.. ..	{ δάωσι
Dual	παρ-στήετον			

(b) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν*, *ἵεν*: also *ἔσταν* and *σταν* = *ἔσταν*, *ἔφω* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βαν* = *ἔβησαν*. Notice also the forms *ἔσταως*, *ἔστατε*, and for *τιθήμενος*, see § 1. b.

SPECIMEN OF HOMERIC DIALECT.

SELECTIONS FROM THE ILIAD.

The theme of the Iliad is the Wrath of Achilles. The story tells how it began, how fatal its results were to the army of the Greeks, and how at last reconciliation was made.

The opening scene is the camp of the Greeks, before Troy, where Chryses, the priest of Phoebus, is praying for the release of his daughter Chryséis, who has been taken captive in a foray, and given as a prize to Agamemnon. But Agamemnon drives him from his presence, whereupon he calls on his master Phoebus to avenge him; and the god visits the host with nine days of sore pestilence. Achilles, in this strait, summons an assembly of the people, and seeks the advice of the soothsayer Calchas, who tells them that the pestilence will not cease till Chryséis is restored to her father. Agamemnon dares no longer keep her in his possession; she must be sent home at once: but he declares that he will make up the loss to himself by taking away for his own, Briséis, the darling of Achilles.

The sword of Achilles half leaps from its scabbard at the insult; but Athena checks the outburst of his wrath. He turns bitterly to Agamemnon, and swears by the staff in his hand to leave the Greek host to its fate, till the

day comes when they shall feel their helplessness without him.

§ 1.

“Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλά-
φοιο^{8a},

οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ'^{10b} ἵεναι σὺν ἀριστήεσσιν^{9b} Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν 5
δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν^{13b} ἀντίον εἴπη.
δημοβόρος βασιλεὺς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
ναὶ μὰ τόδῃ σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ
ῥῆζους 10

φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὔδ' ἀναθλήσει· περὶ γάρ ῥά ἐ^{13a} χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες^{9g} Ἀχαιῶν
ἐν παλάμῃς^{7c} φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται^{15d}, ὁ δέ τοι μέγας ἔσσεται
ὄρκος. 15

ἦ ποτ' Ἀχιλλῆος ποθὴ ἵζεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
χραιομεῖν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοι
θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.” 20

(B. i. 225-245.)

Thus Achilles withdraws in anger. But his mother Thetis, the goddess of the sea, appeals to Zeus to avenge the insult done to her son, by giving the victory to the Trojans, till the Greeks in their distress shall come as suppliants to the hero whom they have dishonoured.

Zeus answers her prayer by sending a lying spirit in a dream to Agamemnon, to tempt him to make an assault upon the city of Troy. Agamemnon tells his dream in the council of elders that have met by Nestor's ship: he shows how he will raise the martial ardour of the army by pretending to advise an inglorious return to Greece.

§ 2.

“Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίφ
 1814 εἰδός τε μέγ' ἐχθός τε φύην τ' ἄγχιστα ἔφκει. 12 15
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν.
 εὔδεις, Ἀτρεΐος υἱὲ δαΐφρονος ἱπποδάμοιο^{8a}; 5
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 1824 λαοὶ τ' ἐπιτετράφονται^{15a} καὶ τόσσα μέμλε. 1
 νῦν δ' ἐμέθεν^{13a} ξύνες ὄκα· Διὸς δέ τοι ἄγγελός
 εἰμι,
 1836 ὃς σεῦ^{13b} ἀνενθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς 10
 ν.ω. σπαργανοῖν· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 1844 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας 18 15
 “Ἥρην λισσομένη^{8b}, Τρώεσσι δὲ κήδ' ἐφήπται ἧ
 ἐκ Διός· ἀλλὰ σὺ σῆ⁷¹ ἔχε φρεσίν· ὥς ὁ μὲν
 εἰπὼν 15

ῥχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν. / 94/
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν¹⁷⁰ νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν¹⁸⁰ ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν, / 4
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσι." 20

(B. ii. 56-75.)

But this pretence became terrible earnest, when the people, catching eagerly at the chance of return, flock down to the ships, to make ready for sailing home :

§ 3.

Κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὥρορ' ^{14b} ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων¹⁷⁰.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχύεσσιν^{9b}, 5
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ¹² δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κόνιν
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἢ δ' ἐλκέμεν¹⁵⁰ εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἵκεν 10
 οἰκάδε^{10b} ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν. / 5 11

(B. ii. 144-154.)

And indeed they would have sailed away, had not Odysseus been inspired by Athena to check their ardour, and to make their captains listen to reason. Speaking before the assembly he cries shame on their faintheartedness, and tells them of the prodigy which Calchas has seen, and the interpretation of it.

§ 4.

18. † Τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἑτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί·
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἔστέ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι,
 χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν 5
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δα-
 φοινὸς, 10
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε^{10b},
 20. ὃ βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 20, 3
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 18. 16 ὄψω ἐπ' ἀκροτάτῳ, πετάλοισι ὑποπεπτηῶτες^{19a},
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα. 15
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας. 12, 3
 20. 16 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν. 22, 2
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο^{8a} καὶ
 αὐτήν,
 21. τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὃς περ ἔφηνε· 20
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω^{7a}.
 ἡμεῖς δ' ἐσταότες^{19a} θαυμάζομεν οἷον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε.

- 'τίπτ' ἄνεφ' ἐγένεσθε, κερηκομόωντες Ἀχαιοί; 25
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητιέτα' ὁ Ζεὺς,
 21. 8 ὄψιμον ὀψιτέλεστον, δοῦ¹⁸⁸ κλέος οὐ ποτ' ὀλείται.
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
 ὅκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὧς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι, 30
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν. / 9. / 1,
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ἀλλ' ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ
 νῆες
 2. 11 σμερδαλέον κονάβησαν αὖσαντων ὑπ' Ἀχαιῶν } 35
 μῦθον ἐπαινίσαντες Ὀδυσσῆος θεῖοιο.

(B. ii. 299-335.)

Then the heralds summon the armies on either side to battle. And now as Greeks and Trojans are about to close, Paris steps forth and challenges the best champion of the Greeks; but the sight of Menelaus, whom he has so deeply wronged, strikes him with terror, and he slinks back to the Trojan lines, only to meet the scornful taunts of his brother Hector.

§ 5.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα ?
 καὶ ξίφος· αὐτὰρ ὁ δούρε δ' ὥς κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίσζετο πάντας ἀρίστους 5

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι. 21 19, 5
 21. 23 Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας 17^o 7
 εὐρὼν ἢ ἐλαφον κεραὸν ἢ ἄγριον αἶγα, 18 1. 16
 πεινῶν· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
 σεύνεται ταχέες τε κύνες θαλαροί τ' αἰῆσσι· 18 12
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην. 19 1
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο 18^a χα-
 μᾶζε 10^b. 15

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων. 19 1
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλινόρσος ἀπέστη
 οὔρεος 1^o ἐν βήσσησι 1¹, ὑπὸ τε τρόμος ἔλλαβε 8^b
 γυῖα, 20

ἄψ τ' ἀνεχώρησεν, ὥχρός τέ μιν εἶλε παρειάς,
 ὥς αὖτις καθ' ὅμιλον ἔδν Τρώων ἀγερῶχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' ἔκτωρ γείκεσεν 17^a ἰδὼν αἰσχροῖς ἐπέεσσιν 9^b.
 “Δυσπάρι, εἰδὸς ἄριστε, γυναιμανές, ἡπεροπεντῆ, 25
 αἰθ' ὄφελος ἄγονός τ' ἔμεναι 21^a ἄγαμός τ' ἀπο-
 λέσθαι.

καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν 21^a
 18 § ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι 18^b καρηκομόωντες Ἀχαιοὶ

15 3 φάντες ἀριστῆα πρόμον ἔμμεναι^{21d}, οὐνεκα καλὸν 30
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροιςιν νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίρας ἀγείρας, 21. 6
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν⁷⁰, 35
 πατρί τε σῶ μέγα πῆμα πόλῃ⁹⁰ τε παντί τε δήμῳ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνεις ἀρηΐφιλον Μενέλαον;
 γνοῖς χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 1 1 1 οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφρο-
 δίτης, 40
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης.
 ἀλλὰ μάλα Τρῶες δευδήμενες· ἦ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα^{8b} ἔοργας." 41. 6.
 (B. iii. 15-57.)

But, after all, the challenger must give battle; and the two heroes meet in the space between the armies, who make a covenant to abide by the result of the combat. Paris is soon felled by the spear of Menelaus, but, even as he is being dragged off by his conqueror, Aphrodite rescues him and carries him away to Helen's bower. And now, by right, Helen should have been restored to her own husband, since Paris has been defeated. But the gods are not willing to have the war thus decided. Athena is sent to tempt the Trojan Pandarus to break the truce by shooting an arrow at Menelaus. Nor is Pandarus at all loath.

§ 6.

Αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς ὧ
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι^{7ε},
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 (τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει· ὧ 5
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι, 20
 μὴ πρὶν ἀναΐξαι ἀρήϊοι νῆες Ἀχαιῶν, 21. 12 10
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρείος υἱόν.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων^{7ο} ἔρμ' ὀδυνάων· 26. 1
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστον
 εὐχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ 15
 ἀρνῶν πρωτογόνων ῥέζειν κλειτὴν ἐκατόμβην ὧ
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστρῳ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε, 20
 λίγξε βίος, νευρὴ δὲ μέγ' ἔαχεν, αἶτο^{18d} δ' οἶστος 22. 5-7
 ὀξυβέλῃς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων. 20. 21
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο^{14b}
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίῃ,
 ἧ τοι πρόσθε στᾶσα βέλους ἔχεπυκνὲς ἄμυνεν. 25
 ἧ δὲ τὸσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ

παιδὸς ἑέργη¹⁰ μυῖαν, ὅθ' ἡδέϊ λέξεται¹⁷⁰ ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὀθι ζωστῆρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλούς ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς οἷστός· ²⁵ 30
 διὰ μὲν ἄρ' ζωστῆρος ἐλήλατο δαιδαλέοιο, ³¹ 35
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο· ³²
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων, ³³ 40
 ἣ οἱ πλεῖστον ἔρυτο^{18a} διαπρὸ δὲ εἷσατο²¹⁰ καὶ
 τῆς. ³⁵ 45
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροά φωτός· 35
 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφές ἐξ ὠτειλῆς.
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι ³⁶ 40
 Μηονίς ἢ Κάειρα, παρήϊον ἔμμεναι^{21a} ἵππων· 2, 3, 2
 κεῖται δ' ἐν θαλάμῳ, πολέες¹¹⁰ τέ μιν ἡρήσαντο· ³⁷ 45
 ἵππηες^{9a} φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα, 40
 ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 7
 τοιοῖ τοι, Μενέλαε, μῖάνθην αἵματι μηροῖ ³⁸ 1
 εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

(B. iv. 105-147.)

Thus the truce is broken, and the signal given to renew the fight. Agamemnon hurries from captain to captain, to exhort, rebuke, or inspirit; and as Diomedes, the mighty son of Tydeus, leaps from his chariot, spear in hand, the ranks of Greeks and Trojans close.

§ 7.

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος

ὀρνυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν. | 4.4
 (Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κύμα θαλάσσης
 ὀρνυτ' ⁴ ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος· 10. 1.5
 πόντιφ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσφ ῥηγνύμενον μέγала βρέμει, ἀμφὶ δέ τ' ἄκρας
 κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε ^{10b}, κέλευε δὲ οἷσιν ἕκαστος 10
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν ^{21e}—οὐδέ κε φαίης
 τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν—
 σιγῇ δειδιότες ^{19a} σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχώοντο ^{16b}.
 Τρῶες δ', ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ 15
 μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκὸν,
 ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, *μ γ κ α ο ι α ι*
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 (οὐ γὰρ πάντων ἦεν ^{21a} ὁμῶς θρόος οὐδ' ἴα γῆρυς, ^{21f} 14.
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν
 ἄνδρες.) 20
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
 Ἄρεος ²⁰ ἀνδροφόνιο κασιγνήτῃ ἐτάρῃ τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. 25
 ἥ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.
 Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἓνα ξυνιόντες ἵκοντο,

σύν ῥ' ἔβαλον ῥινούς, σύν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι 30
 21. ἔπληγτ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' αἶμ' οἰμωγή τε καὶ εὐχολή πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 24. 42
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι¹⁰
 ρέοντες
 (ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ) 35
 κρουῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε. 22. 35-
 (B. iv. 419-456.)

Diomedes is now the central figure of the war. Through the thickest of the fray he bears a charmed life. Pandarus wounds him indeed with an arrow, but Diomedes gives him his death-blow in return, and would have crushed Aeneas with a huge stone, had not Aphrodite sought to save him. But Diomedes does not spare even the goddess in his fury, but drives her wounded from the field, and she leaves to Phoebus the duty of rescuing Aeneas.

But now the Trojans rally, for Ares inspires them with fresh courage. Nor do the other gods hold aloof from the conflict. Hera encourages the Greek army, and Athena stands by the side of Diomedes, while he wounds Ares and turns him to flight.

As the Trojans fall back discomfited upon their city, Hector bids his mother and the Trojan dames to seek the favour of Athena by the offering of a splendid robe and other costly gifts, that she may withdraw Diomedes from the battle.

Meanwhile, Hector has gone to the palace of Paris, and finding him there in Helen's presence dallying with his armour, he sternly bids him to the fight. Helen, full of sorrow and shame, would fain detain Hector; but he hurries on to take his leave of his wife and child.

§ 8.

Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε
ἄριστοι

ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ. 5
ἐνθ' Ἔκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ 7
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο
δουρὸς⁹⁸

αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφύωντα^{16b}. } 10 20. 21.
'Αργεῖη δ' Ἑλένη μετ' ἄρα δμῶῃσι γυναιξίν 19. }
ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλενε.
τὸν δ' Ἔκτωρ νείκεσεν^{17a} ἰδὼν αἰσχροῖς ἐπέεσσιν.
"δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ. ‡
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος 15
μαρνάμενοι· σέο^{13b} δ' εἵνεκ' αὐτῇ τε πτόλεμός τε 22. 36
ἄστν τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
ὃν τινά που μεθιέντα ἴδοις στνγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηίοιο θέρηται." 23. 6

Τὸν δ' αὖτε προσέειπεν¹⁰ Ἀλέξανδρος θεοειδής· 20
 “Ἐκτορ ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ
 αἶσαν,

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν¹² ἄκουσον.
 οὐ τοι ἐγὼ Τρώων τόσσον^{6b} χόλῳ οὐδὲ νεμέσσι^{6b}
 ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχει προτραπέσθαι.
 νῦν δέ με παρειπούς’ ἄλοχος μαλακοῖς ἐπέεσσιν 25
 ὄρμησ’ ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώιον ἔσσεσθαι· νίκη δ’ ἐπαμβίβεται ἀνδρας.
 ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω·
 ἢ ἴθ’ ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ’ οἶω.” ?

ὣς φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος
 Ἐκτωρ.

τὸν δ’ Ἑλένη μύθοισι προσηύδα μελιχίοισι.³⁰
 (“δᾶερ ἐμεῖο^{13a} κυνὸς κακομηχάνου ὀκρυνόεσσης,”) ?

ὥς μ’ ὄφελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
 οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κύμα πολυφλοίσβοιο θαλάσσης, 35
 ἔνθα με κύμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὤφελλον^{6b} ἀμείνωνος εἶναι ἄκοιτις,
 ὃς ἦδη^{13b} νέμεσιν τε καὶ αἰσχεα πόλλ’ ἀνθρώπων.
 τοῦτῳ δ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι οὐτ’ ἄρ’
 ὀπίσσω 40

ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
 ἀλλ’ ἄγε νῦν εἰσελθε καὶ ἔζεο τῷδ’ ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν

εἵνεκ' ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μῦθον, ὥς καὶ ὀπίσσω 45
ἀνθρώποισι πελώμεθ' αἰοίδιμοι ἐσσομένοισι." *

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
"μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με
πέσεις·

ἤδη γάρ μοι θυμὸς ἐπέσσεται ὄφρ' ἐπαμύνω 20.7
Τρώεσσ', οἱ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν. 50
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
ὥς κεν ἐμ' ἔντοσθεν πόλιος καταμάρψῃ ἑόντα.
καὶ γὰρ ἐγὼν οἶκόνδ' ^{10b} ἐσελεύσομαι, ὄφρα ἰδῶμαι
οἰκῆας ^{2d} ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι
αὐτίς, 55
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν ^{10b} Ἀχαιῶν."

(B. vi. 313-368.)

As Hector reaches the Scaean gates of Troy, his wife Andromachê meets him, with his only child Astyanax. There, after tender words of farewell from husband and wife, Hector kisses his child, and with a prayer for his future fame, gives him back into Andromachê's arms, and quits his home, never to enter it alive again.

§ 9.

14.18 Εὐτε πύλας ἵκανε διερχόμενος μέγα ἄστν
Σκαίᾱς, τῇ ἄρ' ἔμελλε διεξιμέναι ^{15o} πεδίοῳδε,
ἐνθ' ἄλοχος πολύδωρος ἐναντίῃ ἦλθε θέουσα
'Ανδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων ὃς ἐναιεν ὑπὸ Πλάκῃ ὕληέσση, 5
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 7.9
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ, 10
 τὸν ῥ' Ἑκτωρ καλέεσκε^{15f} Σκαμάνδριον, αὐτὰρ οἱ
 ἄλλοι

Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦτοι ὁ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ· 17.13
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνό-
 μαζε. 15
 “δαιμόνιε, (φθίσει σε τὸ σὸν μένος,) οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον^{6b}, ἥ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν^{17b} Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
 σεῦ ἀφαρμαρτούσῃ χθόνα δύμεναι^{15e}, οὐ γὰρ ἔτ'
 ἄλλῃ 20

ἔσται θαλπωρὴ, ἐπεὶ ἂν σύ γε πότμον ἐπισπῇς,
 ἀλλ' ἄχέ· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἀμὸν^{13a} ἀπέκτανε διὸς Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὐναιετώωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα, 25
 οὐδέ μιν ἐξενάριξε, σεβάσσατο^{17a} γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκτε· σὺν ἔντεσι δαιδαλέοισιν 29
 ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν, 30
 οἱ μὲν πάντες ἰὼ κίον ἤματι Ἀϊδὸς εἶσω. 27, 19
 πάντας γὰρ κατέπεφνε^{14b} ποδάρκης διὸς Ἀχιλλεύς 24, 31
 βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆσι¹⁵ οἴεσσι.
 μητέρα δ' ἣ βασιλεύειν ὑπὸ Πλάκῳ ὕλησση,
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν, 35
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι¹⁶ ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα,
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι^{21a} πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 23, 12, 14, 12
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ, 40
 μὴ παῖδ' ὀρφανικὸν θῆης^{21a} χήρην τε γυναῖκα.
 λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο^{14b} τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δύνω καὶ ἀγακλυτὸν Ἴδομενῆα 45
 ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἐνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 Τὴν δ' αὖτε προσέειπε¹⁰ μέγας κορυθαίολος
 Ἔκτωρ·
 "ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· (ἀλλὰ μάλ'
 αἰνῶς . 3, 1
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 50
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο. X
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς

19.1 αἰεὶ καὶ πρότοισι μετὰ Τρώεσσι μάχεσθαι,
 ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ. 55
 εἰ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' Ὀδῶλη Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ^{7a} Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω^{6b},
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος 60
 οὔτε κασιγνήτων, οἳ κεν πολέες^{11a} τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγεται, ἐλεύθερον ἡμαρ ἀπουρας.
 καὶ κεν ἐν Ἀργεὶ ἐούσα^{21a} πρὸς ἄλλης ἱστὸν
 ὑφαίνοις, 65

καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείας
 πόλλ' ἀεκαζομένη^{2b}, κρατερὴ δ' ἐπικείμετ'⁴ ἀνάγκη
 καὶ ποτέ τις εἴπησιν^{15a} ἰδὼν κατὰ δάκρυ χέουσας,
 'Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε^{15f} μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.' 70
 ὥς ποτέ τις ἐρέει^{17b}, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα^{18a} χυτὴ κατὰ γαῖα καλύπτοι
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέ-
 σθαι.

^aὩς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἐκτωρ. 75
 ἀψ δ' ὁ παῖς^{2b} πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὅψιν ἀτυχθεῖς,
 ταραβήσας χαλκὸν τε ἰδὲ λόφον ἱπιοχάτην,

δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μή-
τηρ. 80

αὐτίκ' ἀπὸ κρατὸς⁹⁸ κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν· ~~ἥ~~
αὐτὰρ ὃ γ' ὄν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσὶν, *κύνεω*
εἶπεν ἐπευξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι· *φωι*
“Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι 85
παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσι,
ὣδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν. 92, 6. 18, 7
καὶ ποτέ τις εἴπησι^{16a}, ‘πατρός γ' ὅδε πολλὸν
ἀμείνων,’

ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δῆϊον ἄνδρα, χαρεῖη δὲ φρένα μήτηρ.” 90

“Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἔόν· ἡ δ' ἄρα μιν κηῶδεῖ δέξατο κόλπῳ
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε. *α* 95
“δαιμονίη, μή μοι τι λῖν ἀκαχίξω θυμῷ.”
οὐ γάρ τις μ' ὑπὲρ αἶσαν ἀνὴρ Ἀἰδί προΐάψει·
μοιραν 2 δ' οὐ τινά φῆμι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε 100
ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν^{19a}.”

“Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἑκτωρ

ἵππουριν, ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερόν κατὰ δάκρυ χέουσα. 105

(B. vi. 392-496.)

Hector now challenges the Greeks to send a man to fight with him ; but at first no one is found willing to go. At last nine of the Greek chieftains offer themselves, and, when the lots are cast, Ajax, son of Telamon, is taken. Night puts an end to the combat of the two heroes, and they part with chivalrous courtesy. A truce is made between the two armies for the burning and burial of their dead. The Greeks spend the hours of early morning in throwing round their ships a rampart and a ditch, which moves Poseidōn to jealousy when he sees the greatness of the work.

§ 10.

Ἡῆλιος¹⁰ μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταο¹¹ βαθυρρόου Ὠκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν·
ἐνθα διαγῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεντα,
δάκρυα θερμὰ χέοντες, ἀμαξάων¹² ἐπάειραν.
οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ ^{πυρκαϊῆς} πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
ὥς δ' αὐτως ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.
Ἥμος δ' οὐτ' ἄρ' πω ἠὼς, ἔτι δ' ἀμφιλόκη νύξ,

10

τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο^{18a} λαὸς
 Ἀχαιῶν, 2. 2a, μ, ε, γ, ε, ι, δ, ω, κ, η, ν
 τύμβον δ' ἀμφ' αὐτὴν ἕνα ποίεον ἑξαγαγόντες¹⁵
 ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν^{δεμω}
 πύργους θ' ὑψηλοὺς, εἴλαρ νηῶν^{9f} τε καὶ αὐτῶν.
 ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
 ὄφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴη.
 ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν,^{ινω} 20
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

ὣς οἱ μὲν πονέοντο κερηκομόωντες Ἀχαιοί·
 οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
 θηεῦντο^{2a} μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων· 25
 “Ζεῦ πάτερ, ἦ ρά τις ἔστι βροτῶν ἐπ' ἀπείρονα 33.9 6
 γαῖαν

ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει; ε, γ, ε, ι, δ, ω
 οὐχ ὀράας^{18b} ὅτι δὴ αὐτε^{2e} κερηκομόωντες Ἀχαιοὶ
 τείχος ἐτειχίσσαντο^{17a} νεῶν^{9f} ὕπερ, ἀμφὶ δὲ τάφρον
 ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας; 30 - 6. 6
 τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται^{ἡλ} ἡώς·
 τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
 ἦρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντες.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ὦ πόποι, Ἐννοσίγαι' εὐρυσθενές, οἷον ἔειπες^{1e}. 35
 ἄλλος κέν τις τοῦτο θεῶν δείσειε νόημα,
 ὃς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
 σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.”

^{μηδὲν}
 ἄγρει μᾶν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ
 οἴχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν, 40
 τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεῦαι^{17d},
 αὐτίς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
 ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν." }
 (B. vii. 421-463.)

Now Zeus bids the Gods to take no further part in the fray, while he terrifies the Greeks with volleys of thunderbolts, till even Diomedes, on whose chariot Nestor is mounted, dares not go against Hector in open defiance of the wrath of Heaven. So Hector advances in triumph, and the Greeks retire behind the shelter of their rampart. The Trojans bivouac upon the field, keeping watch upon the camp of the Greeks lest they steal away under cover of the dark.

§ 11.

Οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο γεφύρας
 εἶατο^{15d} παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαινήν ἀμφὶ σελήνην
 φαίνεται ἄριπρεπέα, ὅτε τ' ἐπλετο^{18d} νήνεμος αἰθήρ,
 ἔκ τ' ἔφανε^{20a} πᾶσαι σκοπιαὶ καὶ πρόνες ἄκροι 5
 καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δὲ τ' εἶδεται ἄστρα, γέγηθε δὲ τε φρένα
 ποιμήν·
 τόσσα μεσηγὺ νῶν ἡδὲ Ξάνθοιο ῥοάων
 Τρώων καίωντων πυρὰ φαίετο Ἰλιόθι^{10b} πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω 10
 εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.

ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας,
 ἑσταότες παρ' ὄχεσφιν, εὐθρονον ἦω μίμνον. /
 (B. viii. 553-565.)

It seemed as if the Greeks must really now return home discomfited. They cannot stand before Hector. There is yet one hope: if Agamemnon will send an embassy of reconciliation to Achilles! So Odysseus, accompanied by Ajax and Phoenix, the foster-father of Achilles, proceeds to the hut where the hero lay, and puts before him Agamemnon's offer. Briseïs shall be honourably restored to him, and Agamemnon will give him one of his own daughters to wife, with a princely dowry, and an inheritance of seven Argive cities and many treasures for his house. But Achilles turns a deaf ear, and answers bitterly:—

§ 12.

“ Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποπειεῖν,
 ἢ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται,
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.
 ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλῃσιν¹², 5
 ὃς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ.
 αὐτὰρ ἐγὼν ἐρέω^{17b} ὥς μοι δοκεῖ εἶναι ἄριστα. 11
 οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν^{15a} οἴω
 οὐτ' ἄλλους Δαναοὺς, ἐπεὶ οὐκ ἄρα¹⁶ τις^{17a} χάρις ἦεν
 μάρνασθαι δῆϊοισιν ἐπ' ἀνδράσι νωλέμες αἰεὶ.³ 10
 ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἢ τιμῇ ἡμὲν κακὸς ἢ δὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 15

οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἶεν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν. 15
 ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρεισι^{15a}
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει
 αὐτῇ,

ὥς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἵανον,
 ἥματα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος ὁάρων ἔνεκα σφετεράων. 20
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον,
 τάων¹² ἐκ πασέων^{1e} κειμήλια πολλὰ καὶ ἐσθλὰ
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον^{15t}
 Ἀτρεΐδῃ· ὁ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσι 25
 δεξάμενος διὰ παῦρα δασάσκετο^{15t}, πολλὰ δ' ἔχ-
 εσκεν.

ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι^{15e} Τρώεσσιν 30
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἡὔκόμοιο^{1b};
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν 35
 ἐκ θυμοῦ φίλεον ^{ἔσθ' ὅστις} οὐρυκτιτῆν περ εἴδωσαν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μευ πειράτω εὖ εἰδότος· οὐδέ με πείσει.

ἀλλ' Ὀδυσσεύ σὺν σοὶ τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ. 40
 ἥ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, 45
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν¹⁵⁰ Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν· *σακ*
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὁρμήν.
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμίζεμεν Ἑκτορι δίφ,
 αὔριον ἰρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι, 50
 νηήτας εὐβῆτας, ἐπὴν ἀλαφε προεφύσσω,
 ὄψεαι, ἣν ἐθέλῃσθα¹⁵¹ καὶ αἶ κέν τοι τὰ μεμῆλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμὰς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ²¹¹ κλυτὸς Ἐννοσίγαιος, 55
 ἥματί κε τριτάτῳ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 7
 ἠδὲ γυναῖκας εὐζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσο' ἔλαχόν γε· γέρας δέ μοι, ὅς περ
 ἔδωκεν, 60
 αὐτὶς ἐφύβριζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν¹⁵², ὥς ἐπιτέλλω,
 ἀμφαδὸν, ὅφρα καὶ ἄλλοι ἐπισκύζονται Ἀχαιοί,
 εἴ τινα· που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν

αἶεν ἀναιδείην ἐπιειμένους. οὐδ' ἂν ἐμοί γε 65
 τετλαίη κύνεός περ ἐὼν εἰς ὦπα ιδέσθαι.
 οὐδέ τί οἱ βουλὰς συμφράσσομαι^{17a}, οὐδὲ μὲν ἔργον. **‡**
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν^{1b}, ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλίου αἰπινῆς· μάλα γάρ ἐθεν^{13o} εὐρύοπα^{7o} Ζεὺς 70
 χεῖρα ἐῆν^{13d} ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερών-
 των—

ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἥ κέ σφιν νῆάς τε σόφ καὶ λαὸν Ἀχαιῶν 75
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,
 ἦν νῦν ἐφφράσαντο, ἐμεῦ ἀπομνήσαντος."

(B. ix. 309-373; 417-426.)

Thus all hope of help from Achilles falls through.

During the night Diomede and Odysseus are sent to spy out the Trojan lines, and there they fall in with a Trojan, Dolón, who was coming to reconnoitre the Greek camp. They rush upon him and force from him all they want to know about the Trojans.

§ 13.

Τὼ μὲν ἐπεδραμέτην, ὃ δ' ἄρ' ἔστη δοῦπον ἀκούσας· 637
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέφοντας ἐταίρους
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκὲς ἢ καὶ ἔλασσον,
 γνῶ ῥ' ἄνδρας δηίους, λαιψήρα δὲ γούνατ'⁹⁸ ἐνώμα 5

42.71 "θάρσει, μηδέ τί τοι θάνατος καταθύμιος ἔστω. 30
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι; 34.5
 ἦ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς; ἦ σ' αὐτὸν θυμὸς ἀνῆκε;" 35
 Τὸν δ' ἡμίβετ' ἔπειτα Δόλων· ὑπὸ δ' ἔτρεμε
 γυῖα·

36 πολλῆσιν¹¹⁰ μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ,
 ὃς μοι Πηλείωνος ἀγαυοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 33.45 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν 40
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἦ ἤδη χεῖρεςσιν ὑφ' ἡμετέρῃσι δαμέντες
 φύζιν βουλεύουσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ. 33.5045
 α. 33.50 (B. x. 354-399.)

When Dolón's secret has been dragged from him, Odysseus contemptuously slays him; after which Odysseus and Diomedes steal into the camp of the Thracian prince Rhesus, and bring back in triumph his snow-white steeds.

In the fight next day, Agamemnon is struck by the son of Antenor, and Paris succeeds in wounding with his arrows both Diomedes and Machaon, the skilful leech. The day goes ill with the Greeks, and Achilles watching from his tent sees that the moment of his own triumph is fast approaching.

Meanwhile the Greeks are cooped up within their ram-

part, while Hector assails it furiously from without, and urges his troops to take it by storm:—

§ 14.

* * Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο^{16b},
 Ἔκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο. ?
 αὐτὰρ ὃ γ', ὥς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ.
 ὥς δ' ὅτ' ἂν ἐν τε κίνεσσι καὶ ἀνδράσι θηρευτῇσι 5 43. 7
 κάπριος ἢ ἐλέων στρέφεται σθένει βλεμαίνων.
 οἱ δέ τε πυργηδὸν σφέας¹⁸⁰ αὐτοὺς ἀρτύναντες 2 6. 30
 ἀντίον ἵστανται, καὶ ἀκοντίζουσι θαμειᾶς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ
 6. 41
 32) ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα^{18d}. 10
 ταρφέα τε στρέφεται στίχας ἀνδρῶν· περὶ ἡτίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχας ἀνδρῶν. 2 6. 28
 ὥς Ἐκτωρ ἂν ὁμίλον ἰὼν ἐλλίσσεθ'^{eb} ἐταίρους, ?
 τάφρον ἐποτρύνων διαβαινέμεν. / οὐδέ οἱ ἵπποι
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ 15
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὐτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥήϊδι· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 35. 15) ὀξέσιν ἡρήρει, τοὺς ἔστασαν νῆες Ἀχαιῶν 20
 πυκνοὺς καὶ μεγάλους, δῆϊον ἀνδρῶν ἀλεωρῆν. 1 15
 (ἐνθ' οὐ κεν ρέα ἵππος εὐτροχον ἄρμα τιταίνων 35. 20.)
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.

(B. xii. 37-59.)

Εκτορὶ δειδιότι τὸν ἑαυτοῦ πόλεμον

For a time the wall is defended against their assault, till Hector breaks in the gates with a huge stone.

§ 15.

26.41
45.9.

ᾯΩς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
πρίν γ' ὅτε δὴ Ζεὺς κῦδας ὑπέρτερον Ἑκτορι δῶκε
Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
ἦυσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος 5
Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

ᾯΩς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
ἴθυσαν δ' ἐπὶ τείχος ἀολλῆες. οἱ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,)
Ἑκτωρ δ' ἀρπάξας λᾶαν φέρεν, ὃς ῥα πυλάων 10
ἐστήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὕπερθεν
ὄξυς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστῳ
ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
οἶοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.)
ὥς δ' ὅτε ποιμὴν ρεῖα φέρει πόκον ἄρσενος οἶος 15
χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
ὥς Ἑκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,)
αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλὰς· δοιοὶ δ' ἐντοσθεν ὀχῆες
εἶχον ἐπημοιβοὶ, μία δὲ κληὶς ἐπαρήρει. 20
στῇ δὲ μάλ' ἐγγὺς εὖν, καὶ ἐρεισάμενος βάλε
μέσσης^{eb},

εὖ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,

27.9 ῥήξε δ' ἀπ' ἀμφοτέρων θαιρούς· πέσσε δὲ λίθος εἴσω

?

βριθουσύνῃ, μέγα δ' ἀμφὶ πύλαι μύκον^{18a}, οὐδ' ἄρ'
ὀχῆες

ἐσχεθέτην, σανίδες δὲ διέτμαγεν^{20a} ἄλλυδις ἄλλη 25 48 11.

λαὸς ὑπὸ ῥίπῃς. ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἴκτωρ

νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ

σμερδαλέῳ, τὸν ἔεπτο περὶ χροῖ, δοιὰ δὲ χερσὶ πλῦ, ἐγχευ

δοῦρ' ἔχεν. οὐ κέν τις μιν ἐρύκακεν^{14b} ἀντιβόλησας

νόσφι θεῶν, ὅτ' ἐσᾶλτο^{18d} πύλας· πυρὶ δ' ὅσσε

29. 17. δεδῆκει. πλῦ. δαίω. 30

κέκλετο^{18d} δὲ Τρώεσσιν ἐλιξάμενος καθ' ὁμίλον 2. 1. 1)

τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο. 2. a.

αὐτίκα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς

ποιητὰς ἐσέχυντο^{18d} πύλας. Δαναοὶ δ' ἐφόβηθεν

νῆας ἀνὰ γλαφυράς, ὁμαδος δ' ἀλίσστος ἐτύχθη. 35

(B. xii. 436-471.)

Then the battle rages within the rampart with varying success, Zeus befriending the Trojans and Poseidōn giving secret aid to the Greeks. Meanwhile, Hera bribes the God of Sleep to seal the eyes of Zeus, that Poseidōn may be free to assist the Greeks still further. Hector, after hurling his spear at Ajax, is himself struck down by a stone and carried swooning from the ranks.

§ 16.

Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἴκτωρ
ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
τῇ ῥα δῶω τελαμῶνε περὶ στήθεσσι τετάσθην,
ἦ τοι ὁ μὲν σάκεος, ὁ δὲ φασγάνου ἀργυροήλου·

^{δ. 20}
 τὼ οἱ ῥυγάσθην τέρενα χροά. ^{δ. 20}χώσατο δ' Ἑκτωρ 5
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρὸς,
 ἀΨ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
 χερμαδίῳ, τὰ ῥα πολλὰ, θαάων ἔχματα νηῶν,
 παρ^δ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν αἰείρας 10
 στῆθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
 στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμε
 πάντα.

ὥς δ' ὅθ' ὑπὸ πληγῆς πατρός Διὸς ἐξερίπη δρῦς
 πρῶρριζος, δεινὴ δὲ θεείου¹⁰ γίγνεται ὁδμή
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος ὅς κεν
 ἴδῃται

15

ἐγγὺς ἐὼν, χαλεπὸς δὲ Διὸς μεγάλιοι κεραυνός·
 ὥς ἔπεσ' Ἑκτορος ὦκα χαμαὶ μένος ἐν κονίῃσι.
 χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάφθη
 καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν, 20
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειὰς
 αἰχμὰς. Ἄλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγνήνωρ
 Σαρπηδῶν τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων.⁽¹¹⁾ 25
 τῶν δ' ἄλλων οὐ τίς εὐ¹³⁰ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκύκλους σχέθον αὐτοῦ· τὸν δ' ἄρ' ἑταῖροι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὅφρ' ἴκεθ' ἵππους
 ὠκέας, οἳ οἱ ὅπισθε μάχης ἡδὲ πτολέμοιο

ἔστασαν ἡνίοχόν τε καὶ ἄρματα ποικίλ' ἔχοντες. } 30
οἱ τὸν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα. } 7. 2. 7.

(B. xiv. 402-432.)

Then Zeus awakes and finds he has been tricked. He bids Poseidōn quit the field, and sends Phoebus down to encourage Hector and the Trojans. Phoebus leads them on across the ditch and the rampart, and the Greeks are driven back upon their ships.

§ 17.

τόφρα. . . . τόφρα δ' Ἀχαιοὶ
τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
147. 24 ἔνθα καὶ ἔνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκη.
"Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο ^{18a} μακρὸν αὔσας
"νηυσὶν ἐπισσέυσθαι, εἴαν δ' ἔναρα βροτόεντα.
ὄν δ' αὖ ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
αὐτοῦ οἱ θάνατον μητίσσομαι, οὐδέ νυ τὸν γε
γνωτοὶ τε γνωταί τε πυρὸς λελάχωσι ^{14b} θανόντα,
ἀλλὰ κύνες ἐρύουσι ^{17b} πρὸ ἄστεος ἡμετέροιο."

Ὡς εἰπὼν μᾶστιγι κατωμαδὸν ἤλασεν ἵππους, 10
κεκλόμενος Τρώεσσι κατὰ στίχας. οἱ δὲ σὺν αὐτῷ 4-5. 11
πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματος ἵππους
ἡχῇ θεσπεσίῃ. προπάροιθε δὲ Φοῖβος Ἀπόλλων
ρεῖ' ὄχθας καπέτοιο βαθεῖς ποσσὶν ἐρείπων
ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον 15
μακρὴν ἢ εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωή
γίνεται, ὅπποτ' ἀνὴρ σθένεος πειρώμενος ᾔσιν ^{21a}.

47. τῇ ῥ' οἱ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλ-
λων

αἰγὶδ' ἔχων ἐρίτιμον. ἔρειπε δὲ τεῖχος Ἀχαιῶν ἔ-
ρεια μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσ-
σης, 20

ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέμεν 22. 9
ἀψ' αὐτὶς συνέχευε ποσὶν καὶ χερσὶν ἀθύρων. 44. 5
ὥς ῥα σὺ, ἦε Φοῖβε, πολὺν κάματος καὶ οἰζὺν 44. 5
σύγχεας 17a Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώρσας 17a.

Ὡς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες, 20. 25
ἀλλήλοισι τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο 16b ἕκαστος.
Νέστωρ αὖτε μάλιστα Γερήνιος, οὔρος Ἀχαιῶν,
εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυ-
πύρρῳ 30

ἢ βοὸς ἢ οἶος κατὰ πῖονα μηρία καίων
εὐχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνησai, καὶ ἄμνον Ὀλύμπιε νηλεὲς ἡμαρ, 93
μηδ' οὔτω Τρώεσσι νῆα δάμνασθαι Ἀχαιοὺς.”

Ὡς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε 18a μητίετα 70
Ζεὺς, 2. 7 35

ἀράων 70 αἰῶν Νηληιάδαο γέροντος.

Τρῶες δ' ὥς ἐπύθοντο Διὸς κτύπον αἰγιοόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης.
οἱ δ', ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ 40

ἴς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
 ὥς Τρῶες μεγάλη ἰαχῇ κατὰ τείχος ἔβαινον,
 ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο
 ἔγχεσιν ἀμφιγυίοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
 οἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
 μακροῖσι ξυστοῖσι, τὰ ρά σφ' ἐπὶ νηυσὶν ἔκειτο
 ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

45

(B. xv. 343-389.)

And now Hector presses on and grasps by the stern the ship of Protesilaus, calling for fire to burn the fleet, while Ajax has to bear the whole brunt of the battle, keeping off the Trojans as they come on torch in hand.

§ 18.

Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
 27.8 καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν
 ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαίαν.
 τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῶές τε
 1.5.4 δῆρ' αὖ ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε 5
 τόξων αἰκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
 ἀλλ' οἳ γ' ἐγγύθεν ἰστάμενοι, ἓνα θυμὸν ἔχοντες,
 ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
 καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγυίοισι.
 πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα) 10
 ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
 ἄνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.
 Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει

ἄφλαστον μετὰ χερσὶν ἔχων, Τρῳσὶν δὲ κέλευεν·

“οἴσσετε¹⁸⁰ πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ'

20.10 30.31.494 ~~ἄπλην~~ 43.24 ^{45.5} 15

νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμαρ ἔδωκε, ^{45.27}

34.67 νῆας ἐλεῖν, αἱ δ'εὖρο θεῶν ἀέκῃτι μοιούσαι βλωσκω

ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,

οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν

45.2 αὐτόν τ' ἰσχανάσκειν¹⁸¹ ἐρητύοντό τε λαόν. 50.250

ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύσπα⁷⁰ Ζεὺς

ἡμετέρας, νῦν αὐτὸς (ἐποτρύνει καὶ ἀνώγει.) 33.48

“Ὡς ἔφαθ', οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν

ὄρουσαν. 50.24. 46.3

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν. 35.87

48.7 ἀλλ' ἀνεχάξετο τυτθὸν, οἰόμενος θανέεσθαι, 25

θρήνυν ἐφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς εἵσης.

ἐνθ' ἄρ' ὁ γ' ἐστήκει δεδοκημένος, ἐγχεῖ δ' αἰεὶ

Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ. 44.45

αἰεὶ δὲ σμερδνὸν βοόων¹⁸² Δαναοῖσι κέλευεν·

“ὦ φίλοι ἦρωες Δαναοὶ, θεράποντες Ἄρηος, 30

ἄνερες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς. 33.46

ἢ τίνας φαμεν εἶναι ἀοσσητῆρας ὀπίσσω,

ἢ τι τεῖχος ἄρειον, ὃ κ' ἀνδράσι λαιγὸν ἀμύνει;

οὐ μέν τι σχεδὸν ἐστὶ πόλις πύργοις ἀραρυῖα, 34.17

46.15 ἢ κ' ἀπαμυναίμεσθ' (ἑτεραλκεία δῆμον ἔχοντες) 35

ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτῶν, 46.21

πόντῳ κεκλιμένοι, ἐκὰς ἡμεθα πατρίδος αἴης

τῇ ἐν χερσὶ φόως, οὐ μελιχίῃ πολέμοιο.”

261. η, καὶ μαιμώνων^{16b} ^{29.9} ἔφετ' ἔγχεϊ ὀξυόεντι. 413 4
 ὃς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο ⁴⁰
 σὺν πυρὶ κηλείω,^{1b} χάριν Ἑκτορος ὀτρύναντος, γ
 τὸν δ' Αἴας οὐτάσκει^{15t} δεδεγμένος ἔγχεϊ μακρῷ.
 δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὐτα^{18a}.

(B. xv. 704-746.)

But even Ajax cannot singlehanded oppose a whole army. At last, overpowered, and with his spear shaft shattered, he is forced to retire, and in a moment the ships are wrapped in flame.

Thus the threat of Achilles has been accomplished, that he would not forego his wrath till the battle had reached the ships.

Patroclus, his trusty friend, is now suffered to take the chariot of Achilles and lead out the Myrmidons to turn the fortune of the day. The sight of Patroclus in the field acts like magic: the Trojan assailants fly before him, like clouds before the blast.

§ 19.

(ὦς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω,
 αἰθέρος ἐκ δίης ὅτε τε (Ζεὺς λαίλαπα τείνη,) γ
 ὥς τῶν ἐκ νηῶν γένητο ἰαχὴ τε φόβος τε,
 οὐδὲ κατὰ μοῖραν πέραν πάλιν. Ὑ Ἑκτορα δ' ἵπποι
 ἔκφερον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαόν 5
 Τρωικόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε. 52, 17. 34, 67
 πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι
 ἄξαντ' ἐν πρώτῳ ῥυμφὶ λίπον ἄρματ' ἀνάκτων. 24. 2 34. 7
 Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
 Τρῶσι κακὰ φρονέων. οἱ δὲ ἰαχὴ τε φόβῳ τε 10

Sarpedon, the great Lycian chieftain, falls before the spear of Patroclus, who, clad in the armour and wearing the helmet of Achilles, advances as far as the walls of Troy, in spite of the warnings of Phoebus. But now his hour is come. Phoebus lays his hand upon him and dashes the protecting helmet from his head, and loosens his armour. And as he staggers, faint and dizzy, Euphorbus is the first to wound him; then Hector deals him the death-blow.

§ 20.

Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσε.
 τρις μὲν ἔπειτ' ἐπόρουσε θεῷ ἀτάλantos Ἄρηι,
 σμερδαλέα ἰάχων, τρις δ' ἐννέα φῶτας ἔπεφνε.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο^{18a} δαίμονι ἴσος,
 ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βίότοιο τελευτή· ¶ 5
 ἦντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
 δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν· ¶

(ἤέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε) § 8 1-2 4729

47.13 στῆ δ' ὅπιθε, πληξεν δὲ μετάφρενον εὐρέε τ' ὦμω
^{28/17} 54/6 χειρὶ καταπρηγεί, στρεφεδίγηθεν^{20a} δέ οἱ ὄσσε· 45/10
 τοῦ δ' ἀπὸ μὲν κρατὸς⁹⁸ κύνειν βάλε Φοῖβος Ἀπόλ-
 λων· ^{34.21} 35.01

ἡ δὲ κυλινδομένη καναχῇ ἔχε ποσσὶν ὑφ' ἵππων 2 4 3 1
 ἀνλώπις τρυφάλεια, μίανθησαν δὲ ἔθειραι 5 6 7
 αἵματι καὶ κονίσι. πάρος γε μὲν οὐ θέμις ἦεν
 ἱππόκομον πῆληκα μαινεσθαι κονίσιν, 15

ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
 ῥύετ', Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
 ἡ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὀλεθρος. 5 2 4 3

(πᾶν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,) }
 47.24 βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων 20

1. 2. 3 ἀσπίς σὺν τελαμῶνι χαμαὶ πέσε τερμίοεσσα.

λύσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.

31.44 τὸν δ' ἄτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα,
 στῆ δὲ ταφών. ὅπιθεν δὲ μετάφρενον ὀξεῖ δουρὶ
 ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνὴρ, 25

Πανθοΐδης Εὐφορβος, ὃς ἡλικίην ἐκέκαστο

ἔγχει θ' ἵπποσύνη τε πόδεσσί τε καρπαλίμοισι·

καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων,

πρῶτ' ἐλθὼν σὺν ὄχρεσφι, διδασκόμενος πολέμοιο·?

ὃς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἱππεύ, 30

οὐδὲ δάμασσ'. ὁ μὲν αὖτις ἀνέδραμε, μίκτο^{18a} δ'

ὀμίλῳ,

34.3 ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε

Πάτροκλον γυμνὸν περ ἐόντ' ἐν δηϊοτῆτι. 36

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεῖς

ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων. 35

Ἐκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον

ἀψ' ἀναχαζόμενον, βεβλημένον ὀξεῖ χαλκῷ, 35.3

ἀγχιμόλόν ρά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ 39

2. 5 νεῖατον^{1b} ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.

42.1 δούπησεν δὲ πεσών, μέγα δ' ἤκαχε^{18a} λαὸν

Ἀχαιῶν. 35. 7. 3 40

ὡς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,

ὡ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον 41.1.

πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν¹⁶ ἄμφω·
 πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν^{10a}.
 ὥς πολέας¹¹ πεφνόντα Μενoitίου ἄλκιμον υἱὸν 45
 Ἔκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα.

(B. xvi. 783-828.)

It is the moment of Hector's triumph. He calls on his comrades to continue the fight while he dons the armour of Achilles, stript from the body of Patroclus; but even as he puts it on, the sentence of his own death goes forth from the lips of Zeus.

§ 21.

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ

δηῖον ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἐταίρους

ἄκα μάλ', οὐ πω τῆλε, ποσὶ κραιπνοῖσι μετασπών,

οἱ προτὶ ἄστν φέρον κλυτὰ τεύχεα Πηλείωνος.

στὰς δ' ἀπάνευθε μάχης πολυδακρύου ἐντὲ ἄμειβεν· 5

ἦ τοι ὁ μὲν τὰ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν

Τρῳσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνει 36,32

Πηλείδew Ἀχιλῆος, ἃ οἱ θεοὶ Οὐρανίωvες

πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα ᾧ παιδὶ ὅπασσε

γῆρας· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα¹⁸. 10

Τὸν δ' ὥς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς

τεύχεσι Πηλείδαο κορυσσόμενον θείοιο,

(κινήσας ῥα κάρη προτὶ δὴν μυθήσατο θυμόν·)

“ἃ δεῖλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,”

ὃς δὴ τοι σχεδὸν εἰσι· σὺ δ' ἄμβροτα τεύχεα

δύνεις

ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
 τοῦ δὲ ἑταῖρον ἔπεφνες ἐνῆα τε κρατερόν τε,
 τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός⁹⁸ τε καὶ
 ὤμων

εἴλευ^{2a}. ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίζω,
 τῶν ποιήνῃ ὅ τοι οὐ τι μάχης ἐκνοστήσας·
 δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος."

⁹Η, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων.

}

(B. xvii. 188-209.)

And now the fight rages round the body of Patroclus. Hector and Aeneas on the Trojan side; on that of the Greeks, Menelaus, and the Telamonian and the Orlean Ajax, are the heroes of the day.

At last, though the Greeks are overpowered, Menelaus succeeds in carrying off the corpse safe to the ships, with the help of Mēriones.

§ 22.

Ὡς οἱ γ' ἐμμεαῶτε νέκυν φέρον ἐκ πολέμοιο
 νῆας ἐπὶ γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
 ἄγριος ἥντε πῦρ, τό τ' ἐπεσσύμενον^{18d} πόλιν ἀνδρῶν
 ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ ρῖκοι
 ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο. 5
 ὧς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν
 ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
 οἱ δ', ὥς θ' ἡμίονοι κρατερόν μένος ἀμφιβαλόντες
 ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὴν
 ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμός 10

τεῖρεθ' ⁴ ὁμοῦ καμάτῳ τε καὶ ἰδρῶ σπενδόντεςσιν·
 ὥς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. ἀντάρ ὅπισθεν
 Αἴαντ' ἰσχανέτην (ὥς τε πρῶν ἰσχάνει ὕδωρ 58.5
 ὑλῆεις, πεδίοιο διαπρύσιον τετυχηκώς, 46.4
 ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ρέεθρα 15
 ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίοις τίθησι
 πλάζων· οὐδέ τί μιν σθένεϊ ῥηγνῦσι ῥέοντες.)
 ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
 Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μάλιστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ. 20
 τῶν δ', ὥς τε ψαρῶν νέφος ἔρχεται ἢ ἐκοιοῶν,
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὥς ἄρ' ὑπ' Αἰνεία τε καὶ Ἑκτορι κούροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν ²¹, λήθοντο δὲ χάρις. 25
 πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε
 τάφρον
 φευγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἐρωή.

(B. xvii. 735-761.)

The news of his friend's death is brought to Achilles, who is like one beside himself with grief. His mother Thetis comes up from her sea-caves to comfort him: but she and her son both know too well that his days are numbered—yet there is work still to be done, the avenging of the death of Patroclus.

§ 23.

Τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ,
 ὃξ' δὲ κωκύσασα κάρη λάβε παιδὸς ἐῆος,

καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα· 20.16 40/6
 “πέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;
 ἐξαύδα, μὴ κέθθε· τὰ μὲν δὴ τοι τετέλεσται 5
 50.23. ἐκ Διός, ὡς ἄρα δὴ πρὶν γ' εὖχεα χεῖρας ἀνασχών,
 πάντας ἐπὶ πρύμνησιν ἀλήμεναι 20^a υἱας Ἀχαιῶν 45 2
 σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια 1^r ἔργα.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς
 Ἀχιλλεύς·

“μῆτερ ἐμὴ, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέ-
 λεσσαν· 10

ἀλλὰ τί μοι τῶν ἥδος, ἐπεὶ φίλος ὦλεθ' ἐταῖρος
 Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἐταίρων,
 ἴσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ
 δῶσας ἀπέδυσσε πελώρια, θαῦμα ιδέσθαι,
 καλὰ· τὰ μὲν Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα, 21. 15
 (ἤματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ.) 1
 αἶθ' ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλίσσι 1

22. ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
 νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
 παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις 20
 οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε
 ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
 πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείς ἀπὸ θυμὸν ὀλέσση,
 Πατρόκλοιο δ' ἔλωρα Μενoitιάδew ἀποτίσῃ.”

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέ-
 ουσ· 25

“ὠκύμορος δὴ μοι, τέκος, ἔσσειαι, οἷ' ἀγορεύεις·

αὐτίκα γάρ τοι ἔπειτα μεθ' Ἑκτορα πότμος
ἐτοῖμος."

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

“αὐτίκα τεθναῖν, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐταίρῳ
κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης 30
ἔφθιτ' ^{18a}, ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι. ὧ
νῦν δ', ἐπεὶ οὐ νέομαι γε φίλην ἐς πατρίδα γαίαν,
οὐδὲ τι Πατρόκλῳ γενόμην φάος, οὐδ' ἐτάροισι 31
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν ^{20a} Ἑκτορι δίψ,
ἀλλ' ἡμῖ παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης, 35
τοίοις ἐὼν οἷος οὗ τις Ἀχαιῶν χαλκοχιτώνων
ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὥς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο 40
ἀνδρῶν ἐν στήθεσσι ἀέξεται ἥντε καπνός·
ὥς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
νῦν δ' εἰμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω 45
Ἑκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δῇ
Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίῃ Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε ^{18f} Διὶ Κρονίωνι ἄνακτι·
ἀλλὰ ἐμοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος
Ἡρῆς. 39 //

ὥς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται,
 κείσομ', ἐπεὶ κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην.
 (μηδὲ μ' ἔρυκε μάχης φιλέουσά περ.) οὐδέ με πείσεις.

(B. xviii. 70-126.)

The arms of Achilles had been stripped from the body of Patroclus, and were now worn by Hector; but Thetis prevails on Hephaestus to forge such new armour for her son as none had ever seen the like of—helmet, and greaves, and a shield wrought with manifold devices and pictures, in which the figures seemed to move and breathe.

At last Agamemnon makes free confession of the injury that he has done, and Achilles is willing to forget the past and forego his anger. It is the time for vengeance, not for brooding upon old wrongs.

Soon the unwonted sight is seen of Achilles moving out to war, in his terrible armour, and carrying the great spear that none else could wield. But even as he goes forth, Xanthus, his chariot horse, speaks with human voice, and foretells the speedy fate that awaits his master.

§ 24.

ὦς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
 47.20 ψυχραὶ, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέας,
 ὥς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι
 νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόεσσαι
 θώρηκές τε κραταιγύαλοι καὶ μείλινα δούρα. 5
 αἴγλη δ' οὐρανὸν ἴκε, γέλασσε δὲ πᾶσα περὶ χθών
 χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο
 ποσσὶν
 ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο διὸς Ἀχιλλεύς.

κνημίδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκε
 καλὰς, ἀργυρέοισιν ἐπισφυρίαις ἀραρυίας· 10
 δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 11
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε 12
 εἶλετο, τοῦ δ' ἀπάνευθε σέλας γέενε' ἥτε μήνης. 13
 ὥς δ' ὅτ' ἂν ἐκ πόντοιο σέλας νῆαυτῃσι φανήη 14
 καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
 σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι 15
 πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
 ὥς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανε
 καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἶρας 20
 κρατὶ⁹⁸ θέτο βριαρὴν· ἣ δ' ἀστήρ ὥς ἀπέλαμπεν
 ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι 21
 χρύσειαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
 πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι διὸς Ἀχιλλεύς,
 εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυνία· 25
 τῷ δ' ἥτε πτέρὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.
 ἐκ δ' ἄρα σύριγγος πατρώιον ἐσπάσατ' ἔγχος,
 βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
 Ἀχαιῶν
 πάλλιν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
 Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 30
 Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἠρώεσσιν.
 ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
 ζεύγνυνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
 γαμφηλῆς ἔβαλον, κατὰ δ' ἡγία τείναν ὀπίσσω 33

κολλητὸν ποτὶ δίφρον. ὁ δὲ μᾶστιγα φαεινὴν 35
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιον ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατὴρὸς εἰοίο·
 “Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Πο-
 δάργης, 40

ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα
 ἄψ Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐῷμεν πολέμοιο,
 μῆδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

Τὸν δ' ἄρ' ὑπὸ ζυγόφι^{10a} προσέφη πόδας αἰόλος
 ἵππος

Ξάνθοε, ἄφαρ δ' ἡμῦσε^{20δ} καρήατι^{9ε}, πᾶσα δὲ χαίτη 45
 ζεύγλης ἐξεριπούσα παρὰ ζυγὸν οὐδας ἵκανε.
 αὐδέντα δ' ἔθηκε θεὰ λευκώλενας Ἥρη·

“καὶ λίην^{11δ} ἔτι νῦν γε σωώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἤμαρ ὀλέθριον. οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταῖη. 50
 οὐδὲ γὰρ ἡμετέρη βραδυτῆτί τε νωχελίῃ τε
 Τρῶες ἀπ' ὅμοιιν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἡὔκομος² ἔτεκε Λητώ,
 ἔκταν' ἐνὶ προμάχοισι καὶ Ἑκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καὶ κεν ἅμα πνοιῇ¹⁰ Ζεφύροιο θέοιμεν, 55
 ἣν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ
 αὐτῷ

μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἱφὶ δαμῆναι.”

“Ὡς ἄρα φωνήσαντος Ἑρινύες ἔσχεθον αὐδὴν.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“Ξάνθε, τί μοι θάνατον μαντεύει; οὐδέ τί σε
χρή·

εὖ νύ τοι οἶδα καὶ αὐτὸς ὃ μοι μῦθος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

(B. xix. 357-424.)

Now the deities of Olympus appear upon the field, but the end is not to be yet. In the moment of victory or defeat each hero seems to be baffled or rescued by the intervention of some god.

At last Hector is seen near the gates of Troy, eager to encounter Achilles, though his aged father and mother beseech him with tears to come within the shelter of the wall. As Hector waits, Achilles draws near, and smitten with sudden panic, Hector flies three times round the walls of Troy, while the Gods look on in amaze.

§ 25.

ὦς ὄρμαινε μένων· ὁ δὲ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς

ἴσθης Ἐνναλίῳ κορυθαῖκι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον

δεινὴν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος ἀνγῇ ἢ
ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος.

Ἐκτορα δ' ὥς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὐθὶ μένειν, ὁπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθεῖς·

Πηλείδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηϊδίως οἴμησε μετὰ τρηρῶνα πέλειαν· 10
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὄξυ λεληκώς
 ταρφέ' ἐπαῖσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὣς ἄρ' ὃ γ' ἐμμεμαὸς ἰθὺς πέτετο, τρέσε δ' Ἔκτωρ
 τεῖχος ὕπο Τρώων, λαιψηρά δὲ γούνατ' ἐνόμα.
 οἱ δὲ παρὰ σκοπιῇν καὶ ἐρινεὸν ἠνεμόεντα 15
 τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνὼ δ' ἱκανὸν καλλιρρόω, ἔνθα τε πηγαὶ
 δοιαί ἀναΐσσουνσι Σκαμάνδρου δινηέντος·
 ἢ μὲν γάρ θ' ὕδατι λιαρῶ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο· 20
 ἢ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ
 ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγυὺς ἔασι
 καλοὶ λαῖνεοι, ὅθι εἴματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλάι τε θύγατρες 25
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱὰς Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὅπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφηνγε, δίωκε δέ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 30
 ἀλλὰ περὶ ψυχῆς θέον Ἔκτορος ἱπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κείμεναι ἄεθλον,
 ἢ τρίπος ἢ γυνή, ἀνδρὸς κατατεθνηῶτος·

ὥς τῷ τρὶς Πριάμοιο πόλιν περιδινηθήτην 35
καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὀρώντο.
(B. xxii. 131-166.)

But Achilles never quits the pursuit of his foeman.

§ 26.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὠκὺς Ἀχιλ-
λεύς.

ὥς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας²⁰⁰ ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσας·
τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὗρῃ· 5

ὥς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
ὄσφρακι δ' ὀρμήσειε πυλάων Δαρδανιάων
ἀντίον αἰξασθαι, εὐδμήτους ὑπὸ πύργους,
εἴ πὼς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παρα-
φθᾶς 10

πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος⁹⁰ πέτετ' αἰεὶ.
ὥς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν οὔθ' ὁ διώκειν·
ὥς ὁ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξει.
πὼς δέ κεν Ἔκτωρ κῆρας ὑπεξέφυγεν θανάτοιο, 15
εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα ;

Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς,
οὐδ' ἔα ἰέμεναι ἐπὶ Ἔκτορι πικρὰ βέλεμνα,

μή τις κῦδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι. 20
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια ^{1b} πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε ^{πανηγυρεὺς} θανάτοιο, ?
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἵπποδάμοιο,
 ὅς ἑλκε δὲ μέσσα λαβὼν· ῥέπε δ' Ἑκτορος αἵσιμον
 ἡμαρ, 25
 ὥχετο δ' εἰς Ἀΐδαο, λίπεν δέ εἰ Φοῖβος Ἀπόλλων.

(B. xxii. 188-213.)

As Phoebus had unnerved Patroclus at the moment of danger, so Athena now deceives Hector in his sorest need, and he falls, pierced by the spear of Achilles. From the walls of Troy his father and mother behold their son's corpse dragged along, with feet pierced and bound by thongs to the chariot of Achilles.

Κεκοινῶται 27.

Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τέοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' αἶρας,
 μαστιζέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 5
 τοῦ δ' ἦν ἐλκομένοιο κονίσσαλος, ἀμφὶ δὲ χαῖται
 κυνάειαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσι
 κείμεν· πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν ἀεικίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.
 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 10
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην

τηλόσθεν κώκυσεν δὲ μάλα μέγα παῖδ' ἐσιδούσα.
 ὤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὥς εἰ ἅπαντα 15
 Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόνους ἔχον ἀσχαλῶντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
 πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 20
 "σχέσθε, φίλφι, καὶ μ' οἶον εἴσατε, κηδόμενοι περ,
 ἐξελθόντα πόλλος ἰκέσθ' ἐπὶ γῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἱστάσθαι ὀβριμοεργόν,
 ἦν πως ἡλικίην αἰδέσσεται ἡδ' ἐλέησῃ 25
 γῆρας. καὶ δὲ νυ τῷδε πατὴρ τοιοῦσδε τέτυκται,
 Πηλεὺς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί. μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγ' ἔθηκε·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντάς.
 τῶν πάντων οὐ τόσσον οὔρομαι ἀχνύμενός περ
 ὥς ἐνός, οὐ μ' ἄχος ὅζυ κατοίσεται Ἀῖδος εἴσω, 30
 Ἑκτορος. ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
 μήτηρ θ', ἥ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός."

(B. xxii. 396-428.)

The Ghost of Patroclus appears to Achilles, praying for burial, that he may be able to pass into the land of Hades. So, in the morning the Greeks build a mighty pyre, and laying the corpse thereon, throw on it their votive locks of

hair, and place round the pile the bodies of many victims. Then Iris, in answer to the prayer of Achilles, calls upon the winds to come and fan the flame that the corpse of Patroclus may be burned. Zephyrus and Boreas are ready at her bidding.

§ 28.

Τοὶ δ' ὀρέοντο

ἤχῃ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
αἶψα δὲ πόντον ἱκανον ἀήμεναι, ὥρτο^{18a} δὲ κῆμα
πνοῖῃ ὑπο ^{κίχαι}Χιγυρῇ. Τροίην δ' ἐρίβωλον ἰκέσθην,
ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἔαχε θεσπιδαῖς πῦρ. 5
παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ'
ἔβαλλον,

φυσῶντες λιγέως· ὁ δὲ πάννηχος ὠκὺς Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν,
ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο. 10
ὥς δὲ πατὴρ οὐ παιδὸς οὔδ' ἔρεται ὅστέα καίων,
νυμφίου, ὃς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
ὥς Ἀχιλλεὺς ἐτάριοιο οὔδ' ἔρετο ὅστέα καίων,
ἐρπύζων παρὰ πυρκαϊῇν, ἀδινὰ στεναχίζων. 15, 16, 17.

Ἥμος δ' Ἐωσφόρος εἰσι φόως ἐρέων ἐπὶ
γαῖαν, 15

ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλλα κίδναται ἡὼς
τῆμος πυρκαϊῇ ἐμαραίνεταιο, παύσατο δὲ φλόξ.

(B. xxiii. 212-228.)

The funeral is followed by contests of skill among the heroes, in honour of the dead Patroclus. Then for twelve

whole days Achilles vents his anger on the body of Hector, by dragging it round the tomb, till Zeus bids him desist from his vindictive wrath.

Meanwhile old Priam has left Troy, carrying with him priceless treasures, in hope of redeeming the dead body of his son from Achilles. As he went on his dangerous enterprise, Hermes met him, disguised in human form, and led him safely through the sentinels of the Greek camp, into the presence of Achilles. And as Achilles gazed at him with amaze, his strange guest supplicates him thus:—

§ 29.

“Μνήσαι πατρός σοίο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 τηλίκου ὥς περ ἐγών, ὀλοῶ ἐπὶ γήραος οὐδῶ.
 καὶ μὲν που κείνον περιναιέται ἀμφὶς ἑόντες
 39.1/ ~~τείρωσά~~ οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμύναι.
 ἀλλ' ἦ τοι κείνός γε σέθεν ζῶντος ἀκούων 5
 χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἤματα πάντα
 ὄψεσθαι φίλον υἱὸν ἀπὸ Τροιῆθεν ἰόντα·
 αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
 Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινά φημι λελείφθαι.
 πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν 10
 ἑννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
 τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
 τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
 ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστν καὶ αὐτοὺς,
 τὸν σὺ πρῶην κτεῖνας ἀμυνόμενον περὶ πάτρης, 15
 Ἔκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
 λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι' ἄποινα.

ἀλλ' αἰδεῖο^{1a} θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὐ πώ τις ἐπιχθόνιος βροτὸς ἄλλος, 20
 ἀνδρὸς παιδοφόνιοι ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

(B. xxiv. 486-506.)

Achilles left the tent, and bade them take the ransom that Priam had brought, and lay the body of Hector decently on his father's chariot, and cover it with clothing. But while Priam sleeps, after Achilles had entertained him in his tent, he is awoken by Hermes, who commands him to carry away the body during the darkness of the night. In the early morning they reach the city, and Cassandra espies them from afar, and announces their approach. But Priam passes on through the mourners, and lays the dead warrior down in his palace.

Then Hector's wife, Andromachê, bursts out into lamentation:—

§ 30.

“Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δὲ⁵ δέ με χήρην
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτῶς,
 ὃν τέκομεν σύ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵξεσθαι· πρὶν γὰρ πύλις ἦδε κατ' ἄκρης }
 πέρσεται· ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν
 αὐτὴν

5

ρίσκειν^{2a}, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δὴ τοι τάχα νηυσὶν ὀχῆσονται γλαφυρῆσι,
 καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἦ ἐμοὶ αὐτῇ
 ἔψαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀθλεύων πρὸ ἄνακτος ἀμειλίχου· ἦ τις Ἀχαιῶν 10

64.11

ρίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 χωόμενος, ὃ δὴ πού ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἢ πατέρ' ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιοὶ
 Ἐκτορος ἐν παλάμῃσιν ὠδᾶξ ἔλον ἄσπετον οὐδας. 13
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαΐ λυγρῇ. 15
 τῷ καὶ μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ,
 ἀρητῶν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά·
 οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδέ τί μοι εἰπας πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ 20
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα."

And his mother Hecabê takes up the dirge:—

§ 31.

“Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
 ἦ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν. 64.25
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴση.
 ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὥκεις Ἀχιλλεὺς
 πέρνασχ', ὃν τιν' ἔλεσκε, πέρην ἁλὸς ἀτρυγέτιοι, 5
 ἐς Σάμον ἐς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναγχεῖ χαλκῷ,
 πολλὰ ρυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοι 32.28
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς·
 νῦν δέ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι 10
 κείσαι, τῷ ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφεν."

Last of all Helen, the fatal cause of the war which had brought Hector to his death, adds her lament:—

§ 32.

“Ἔκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὃς μ’ ἄγαγε Τροίηνδ’. ὥς πρὶν ὤφελλον ὀλέσθαι.
 ἤδη γὰρ νῦν μοι τόδ’ ἐεικοστὸν ἔτος ἐστὶν —
 ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης· 5
 ἀλλ’ οὗ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ’ ἀσύφηλον·
 ἀλλ’ εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,
 ἦ ἐκυρή—ἐκυρὸς δὲ πατήρ ὥς ἥπιος αἰεὶ—,
 ἀλλὰ σὺ τὸν γ’ ἐπέεσσι παραιφάμενος κατέρυκες. 10
 τῷ σέ θ’ ἅμα κλαίω καὶ ἔμ’ ἄμμορον ἀχνυμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ’ ἄλλος ἐνὶ Τροίῃ εὐρείῃ
 ἥπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.” —

(B. xxiv. 725-775.)

On the tenth day of their mourning they burned the body of the dead on the pyre, and laid his ashes in a grave, and piled a huge cairn of stones above it. But the guards kept jealous watch over the hero's grave, lest the Greeks might renew the attack before the truce for the burial of the dead was ended.

IONIC DIALECT, AND ITS RELATION TO ATTIC.

THE Ionic dialect exhibits generally greater uniformity than the Aeolic; yet there must have been many varieties of it, determined by local causes. Herodotus (i. 142) enumerates four forms, (*παρὰγωγαί*, 'deviations,') spoken in Caria, Lydia, Chios with Erythrae, and Samos; and he speaks as though these varieties were so divergent as to be mutually unintelligible. But there is something of exaggeration and perhaps of prejudice in his statement, as though he were overlooking the broad resemblance and fixing his attention upon minor differences. Yet, however we interpret his words, there can be no doubt that there were considerable varieties of dialect in the Ionic Dodecapolis. And the differences between these types could not have been produced by influences of climate; as the general character of the coast and islands of the Aegean in that part, is substantially the same. But the differences may be satisfactorily explained by referring them to the contact of the Ionian immigrants with the old settlers of the country, as for example with Achaeans in Clazomenae, or Minyans in Teos. The grammarians speak of an *ἀρχαία* and a *νέα ἰάς*, but we have no data for making a division of different periods of Ionic, as we have in the case of Doric. It is probable that they meant by *ἀρχαία ἰάς* the Greek of Homer's poems; but while we

acknowledge Ionic to be the basis of his language, we cannot treat it as the dialect of any tribe or district, but the artificial creation of a school of minstrels, extending over a long period. Pherecydes, Hecateus, Hippocrates, and Democritus, are probably the representatives of the purest Ionic prose; but we do not possess a sufficient amount of their writings to decide the question with anything like certainty. The Iambics and Elegiacs of Archilochus, Simonides of Amorgos, and Hipponax, are reckoned as the purest specimens of Ionic in poetry (*ἄκρατος ἰάς*). The dialect of Herodotus is described as *ποικίλη*, the 'variegated texture' of it being seen in the interweaving of many Epic words and phrases, with some Atticisms and a few Doricisms. Yet, after making allowance for this admixture, the Greek of Herodotus will serve as the best representative of Ionic. It is not without reason that he is called by Dionysius of Halicarnassus, 'the best model of Ionic,' (*τῆς ἰάδος ἀριστος κανών*), as Thucydides was of Attic prose. Analogous to the Greek of Homer, the dialect of Herodotus is a literary product that grew up with the growth of prose writing, and is doubtless different from any of the spoken varieties of Ionic.

In softness and harmoniousness Ionic stands pre-eminent, forming a marked contrast to the roughness and concentrated strength of the Doric; and thus it shows itself as furthest removed from the original character of the Greek language. The strongest evidence of this tendency to softness is the almost uniform substitution of *η* for *ᾱ*, which must have been an early change in the language; but we have not the means of deciding whether the Ionians brought this usage with them from their home in Greece or whether they picked it up from their Asiatic neighbours. In the Ionian dialect, as we find it in the

writings of poets and prose authors, there is a general dislike of spirants, the Digamma has fallen out of use, and the rough breathing is frequently toned down to the smooth. The older Ionic, in spite of its tendency to diaeresis, still retained many diphthongs which the younger Ionic not unfrequently replaces by the long vowel only. The concurrence of vowels is a constant feature in the dialect, while contraction is but sparingly used, though there are instances of a distinct Ionic contraction as in *ὀγδόκορτα*, *ἔβωρε*, etc. The freedom of usage respecting the augment may come from the great influence of Epic poetry upon Ionic.

We may suppose that there was originally no distinction between Attic and old Ionic; that before the migration of the Ionian colonisers to Asia Minor there was but one broad form of Ionic dialect. According to this view, the Attic dialect is Ionic developed upon Athenian soil, growing up under the free institutions of Athens, and uncontaminated by the Oriental influences that modified the Asiatic Ionic. In this sense, Attic may be regarded as Ionic in its highest perfection, happily moulded by the exquisite taste of Athenian genius to a form that avoids both the roughness of Doric and the weakness of Asiatic Ionic. It is this condition of Attic that made it so admirable a vehicle for the highest creations of history, philosophy, and the drama.

In Solon's time the language of Athens still showed strongly its old Ionic connection; but with that epoch a great change begins, so that in the time of Peisistratus, the Athenians reckoned themselves as already distinct from the degenerate Ionians. The facts, that in the year 446 B.C. Herodotus recited his history in the Ionic dialect, at the Panathenaea at Athens; that he and Anaxagoras (although one had settled at Athens, and one was born in Attic

Thurii), both used the Ionic dialect; and that the earliest philosophers and logographers wrote in the same, suggest a further corroboration of the belief, that the language of the Athenian people at that time was really Ionic. Attic must be regarded as a literary production, an artistic creation. It is the particular modification of Ionic created by the Attic dramatists, under two distinct influences, 1st, that of the Homeric poems, especially under the form which they took in the Peisistratidean recension; and 2nd, that of the Dorian choric poetry. If Aeschylus was so avowed a student of Homer that his plays were called *τεμάχη μεγάλων δειπνῶν Ὀμήρου*, and Sophocles so devoted a disciple as to have been named *Ὁμηρος τραγικός*, we shall not easily overrate this influence. The effect of the Doric may partly be assigned to the connection of the chorus in tragedy with the old Doric festivals of Dionysus, and partly to the instinctive appreciation on the part of the poet of the nobler sound of broader vowels. The age of Aeschylus and Sophocles sufficed to make this artistic language the classical 'Attic' dialect.

Symmetry and careful balance between extravagances of form on either side is the distinguishing characteristic of the Attic dialect. It reflects exactly that sense of fitness that marks the best creations of Athenian art; that *μεσότης*, or moderation, that plays so important a part in later Greek philosophy.

Aristides (Panath. 294) assigns to the Attic dialect the qualities *σεμνότης* and *χάρις*, majesty and grace.

In Attic, the use of *ā* is partly restored, where the Ionic uses *η*, as for example when a vowel or *ρ* precedes *α* at the termination of words. We may compare too the Attic forms *λοχαγός*, *ὁπαδός*, *ξεναγός*, *Ἀθάνα*, etc. The grammarians speak of an Old and a New Attic. The beginning of the New dates with the Peloponnesian War, at the

close of which the change is substantially established. The comedians generally adopt the newer forms, the tragedians, like Thucydides, however adhere to the older. In Plato both types are found combined. But the changes are not important, and, if they imply any distinct principle, it is an effort to introduce forms of greater strength. Thus in the New Attic there is a tendency to return to the use of τ instead of the weaker σ , as in the combination $\tau\tau$ for $\sigma\sigma$. Analogous to this is the substitution of $\rho\rho$ for $\rho\sigma$. In New Attic $\sigma\acute{\upsilon}\nu$ has supplanted $\xi\acute{\upsilon}\nu$, and the use of the simple vowel often represents what was a diphthong in the older Attic, as $\acute{\alpha}\epsilon\iota$, $\acute{\alpha}\epsilon\tau\acute{\omicron}\varsigma$, $\epsilon\lambda\acute{\alpha}\acute{\alpha}$ (and $\pi\omicron\epsilon\acute{\iota}\nu$, in Inscriptions, for $\pi\omicron\iota\epsilon\acute{\iota}\nu$). Another peculiarity was the effort to reject the vowel η , which Aristides calls η $\theta\eta\lambda\upsilon$ (Quint. 93). Thus $\acute{\epsilon}\acute{\alpha}\nu$, which had been contracted into $\acute{\eta}\nu$, appears as $\acute{\alpha}\nu$. In the 2nd pers. Pass. pres. we find $\kappa\rho\acute{\upsilon}\pi\tau\epsilon\iota$ for $\kappa\rho\acute{\upsilon}\pi\tau\eta$, so too $\epsilon\acute{\iota}\kappa\alpha\zeta\omicron\nu$ for $\eta\kappa\alpha\zeta\omicron\nu$, $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\iota\varsigma$ for $\beta\alpha\sigma\acute{\iota}\lambda\eta\varsigma$, $\kappa\lambda\epsilon\acute{\iota}\theta\rho\omicron\nu$ for $\kappa\lambda\eta\theta\rho\omicron\nu$, and in the termination of the dual, $\epsilon\iota$ for η , as $\sigma\kappa\acute{\epsilon}\lambda\epsilon\iota$, $\zeta\acute{\epsilon}\upsilon\gamma\epsilon\iota$, for $\sigma\kappa\acute{\epsilon}\lambda\eta$, $\zeta\acute{\epsilon}\upsilon\gamma\eta$. As the separate life of the various Greek peoples gradually amalgamated, a similar process is noticeable in the history of the dialects. In some places the dialectical forms long resisted the levelling effects of time and extended intercourse. In Asia Minor the older dialects continued for a long while even under the Roman sway, the first to die out being the Ionic.

The Aeolic dialect held out longer; for in the time of Alexander we find the Boeotians still employing their own forms of speech, while the Aeolians in Lesbos retained many of their characteristics up to the Augustan Era. As might be expected from its character, the most stubborn dialect was the Doric, which was maintained in some places, such as Rhodes and Messenia, far into the period of the Caesars.

But gradually the Attic dialect was spreading in every

direction, which was but the natural effect of that rich development of universal literature, which, for two centuries before the time of Alexander, was almost wholly Attic.

From his time forward Attic was slowly becoming the official dialect,—the common literary language—called, in virtue of this general character, *κοινή* (sc. *διάλεκτος*). But as its idiom grew further removed from the original Attic, *κοινή* began to bear the disparaging sense of ‘vulgar language,’ for the use of the *κοινή* by people of various nationalities and classes soon contaminated it with provincialisms and words and idioms from Oriental sources. But with the Alexandrian period the study of Attic as a literary language received a new stimulus, (especially under the auspices of the Ptolemies), and the founding of various libraries contributed further to this result. Scholars who studied and imitated the old Attic idiom were called Atticists. But the common Greek then in ordinary use, as distinct from the literary Attic, is the Greek of the LXX and New Testament, called Hellenistic.

PRINCIPAL PECULIARITIES OF THE IONIC DIALECT AS COMPARED WITH THE ATTIC.

§ 1. The Consonants.

(a) Dropping of the aspirate, as ἀπικνέεσθαι, ἐπορᾶν, ὑπιστάναι, κατάπερ, κατὰ for καθ’ ἃ, ἐπ’ ᾧ, οὐκ ὑπέρ, αὐτίς, δέκομαι, οὐκί.

(b) Interchange of aspirates, as ἐνθαῦτα, κυθών, βάθρακος for ἐνταῦθα, χιτών, βάτραχος.

(c) Substitution of κ for π, as κοῖος, κόσος, οὐκω, δόκτερος. Of ξ for σσ, as διξός, τριξός, for δισσός, τρισσός.

§ 2. The Vowels.

(a) Substitution of η for α , as $\pi\rho\eta\sigma\sigma\omega$, $\tau\rho\eta\chi\acute{\upsilon}\varsigma$, $\delta\iota\eta\kappa\omicron\nu\omicron\varsigma$, $\nu\epsilon\eta\nu\acute{\iota}\eta\varsigma$, $\kappa\alpha\theta\alpha\rho\acute{\eta}$, $\tau\omicron\iota\eta\theta\epsilon$.

(b) Substitution of ϵ for α , as $\tau\epsilon\sigma\sigma\epsilon\rho\epsilon\varsigma$, $\xi\rho\sigma\eta\nu$, $\kappa\acute{\epsilon}\rho\epsilon\omicron\varsigma$, and the converse as $\mu\acute{\epsilon}\gamma\alpha\theta\omicron\varsigma$, $\tau\acute{\alpha}\mu\nu\omega$, $\tau\rho\acute{\alpha}\pi\omega$.

(c) Substitution of $\tilde{\alpha}$ for η , as $\lambda\acute{\alpha}\xi\omicron\mu\alpha\iota$, $\acute{\alpha}\mu\phi\iota\sigma\beta\alpha\tau\acute{\epsilon}\omega$.

(d) Substitution of η for $\tilde{\alpha}$, as $\sigma\phi\eta\rho\gamma\acute{\iota}\varsigma$, $\pi\omicron\lambda\lambda\alpha\pi\lambda\acute{\eta}\sigma\iota\omicron\varsigma$.

§ 3. The Diphthongs.

(a) Substitution of $\alpha\iota$ for α , as $\alpha\iota\epsilon\acute{\iota}$, $\alpha\iota\epsilon\acute{\omicron}\varsigma$.

(b) „ ω for $\alpha\nu$, as $\theta\acute{\omega}\mu\alpha$, $\tau\rho\acute{\omega}\mu\alpha$.

(c) „ $\epsilon\iota$ for ϵ , as $\xi\epsilon\acute{\iota}\nu\omicron\varsigma$, $\epsilon\acute{\iota}\nu\epsilon\kappa\epsilon\nu$, $\sigma\tau\epsilon\iota\nu\acute{\omicron}\varsigma$.

(d) „ ϵ for $\epsilon\iota$, as $\mu\acute{\epsilon}\zeta\omega\nu$, $\xi\omega\theta\alpha$, $\acute{\epsilon}\pi\iota\tau\acute{\eta}\delta\epsilon\omicron\varsigma$,
 $\beta\alpha\theta\acute{\epsilon}\alpha$, $\xi\delta\epsilon\zeta\alpha$.

(e) „ $\omicron\nu$ for \omicron , as $\mu\omicron\upsilon\omicron\nu\omicron\varsigma$, $\nu\omicron\upsilon\omicron\sigma\omicron\varsigma$, $\omicron\upsilon\delta\rho\omicron\varsigma$,
 $\omicron\upsilon\delta\nu\omicron\mu\alpha$, $\gamma\omicron\upsilon\delta\nu\alpha\tau\omicron\varsigma$.

(f) „ ω for $\omicron\nu$, as $\acute{\omega}\nu$, $\tau\omicron\iota\gamma\alpha\rho\acute{\omega}\nu$.

§ 4. Contraction, Diaeresis, Crasis, and Elision.

(a) Contraction of $\omicron\eta$ to ω , as $\omicron\gamma\delta\acute{\omega}\kappa\omicron\nu\tau\alpha$, $\beta\omega\theta\acute{\eta}\sigma\alpha\varsigma$, $\acute{\epsilon}\nu\acute{\omega}\sigma\alpha\varsigma$.

„ $\epsilon\omicron$ to $\epsilon\nu$, as $\pi\lambda\epsilon\upsilon\nu\epsilon\varsigma$.

(b) Diaeresis of $\epsilon\iota$ to $\eta\acute{\iota}$, as $\beta\alpha\sigma\iota\lambda\eta\eta\acute{\iota}$, $\mu\eta\eta\mu\acute{\eta}\iota\omicron\nu$, $\omicron\acute{\iota}\kappa\acute{\eta}\iota\omicron\varsigma$.

[NOTE.—Proparoxyton nouns in $\epsilon\acute{\iota}\delta$ as $\mu\epsilon\gamma\alpha\lambda\omicron\sigma\pi\rho\acute{\epsilon}\pi\epsilon\iota\alpha$ $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\acute{\iota}\delta$ (*queen*), $\acute{\alpha}\lambda\acute{\eta}\theta\epsilon\iota\alpha$ retain $\epsilon\iota$.]

(c) Elision of prepositions, etc., as $\acute{\epsilon}\pi'$ $\acute{\epsilon}\mu\omicron\upsilon$, $\acute{\alpha}\pi'$ $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$,
 $\acute{\alpha}\mu'$ $\acute{\eta}\mu\acute{\epsilon}\rho\eta$, $\xi\chi\omicron\mu'$ $\acute{\alpha}\nu$.

(d) Crasis, on the Attic system, as $\tau\acute{\alpha}\lambda\lambda\alpha$, $\tau\acute{\alpha}\upsilon\tau\acute{\alpha}$, $\tau\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$.

„ on the Ionic system, as $\acute{\omega}\nu\acute{\eta}\rho$, $\tau\acute{\alpha}\tau\epsilon\rho\alpha$, $\tau\acute{\omega}\pi\acute{\omicron}$.

(e) Crasis of $\xi\omicron$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ to $\acute{\epsilon}\omega\nu\tau\omicron\upsilon$, $\acute{\epsilon}\mu\acute{\epsilon}\omicron$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ to $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon$,
 $\sigma\acute{\epsilon}\omicron$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ to $\sigma\epsilon\omega\nu\tau\omicron\upsilon$, $\acute{\delta}$ $\acute{\alpha}\upsilon\tau\omicron\upsilon$ to $\acute{\acute{\omega}}\nu\tau\omicron\varsigma$.

(f) Special contracted forms, $\acute{\omicron}\rho\eta\acute{\iota}$ for $\acute{\epsilon}\omicron\rho\eta\acute{\iota}$, $\acute{\iota}\rho\acute{\omicron}\nu$ for $\acute{\iota}\epsilon\rho\acute{\omicron}\nu$, $\omicron\acute{\iota}\kappa\acute{\omicron}\varsigma$ for $\acute{\epsilon}\omicron\iota\kappa\acute{\omicron}\varsigma$.

§ 5. The Declensions.

FIRST DECLENSION.

(a) Feminine nouns terminating in *ā*, change the *ā* to *η* except in accusative plural, as *ἡμέρη, χώραν, ἱστορίη*.

Nouns terminating in *ǎ* keep the *ǎ* in nominative and accusative *εὔνοια, εὐνοίης, εὐνοίη, εὐνοίαν*.

(b) Nouns masculine in *as* as *νεανίας, Ἀμύντας*, take the termination *ης*, as *νεηνίης*. The genitive is formed by *εω*, as *δεσπότηεω, νεηνίεω*, and the accusative in *ην* as well as *εα*.

(c) The genitive plural ends in *εων*, as *γλωσσέων*. The genitive plural of feminine adjectives also ends in *εων*, but only when in Attic the accent would be perispomenon, as for *πασῶν, πασέων*: *λεχθεισῶν, λεχθεισέων*.

(d) The dative plural ends in *ησι*, as *τῇσι, δεσπότηησι, τιμῇσι*.

SECOND DECLENSION.

(e) The dative plural is in *οισι*, as *λόγοισι*.

(f) The so-called 'Attic' 2nd declension is used by Herodotus only in proper names, as *Μενελέως, Ἀμφιαρέως*. For *λεώς, νεώς, κάλως, λαγώς* he gives the Ionic forms *ληός, νηός, κάλος, λαγός*, and for *πλέως, ἱλεως, ἀξιόχρεως* the forms *πλέος, etc.*

THIRD DECLENSION.

(g) Neuters in *os*, substantives and adjectives in *ης, ω* or *υ* leave all cases uncontracted. Neuters in *as* (except *γῆρας*) decline with *ε* instead of *α*, as *κέρεος, κέρεϊ*.

(h) Words in *eus* decline as follows—

βασιλεύς—λέος—λέϊ—λέα—λεῦ...λέές—λέων—λεῦσι—λέας.

In *is* mostly as follows—

πόλις—ιος—ι—ω—ι...ιες [ις]—ιων—ισι—ιας [ις].

The word *ναῦς* (*νηῦς*) declines thus—

νηῦς, νεός, νηί, νέα, νέες, νεῶν, νηυσί, νέας.

§ 6. Pronouns.

(a) Personal. Besides ἐμέο, σέο, ἔο, we have ἐμεῦ, σεῦ, ἐδ. For αὐτῷ or αὐτῇ we have οἱ, for αὐτόν, αὐτήν, αὐτό, frequently μιν; for αὐτοῖς or αὐταῖς, σφι, and for ἐαυτοῖς or ἐαυταῖς, σφίσι. The form σφε serves as the accusative of all genders and numbers, and there is a special neuter plural form σφέα.

(b) The nominatives ἡμεῖς, ὑμεῖς, σφεῖς are always contracted, but in the oblique cases we have ἡμέων, ὑμέων, σφέων: ἡμέας, ὑμέας, σφέας.

(c) The relative pronoun is declined, δς, ἡ, τό—οἷ, αἷ, τά, all oblique cases have the initial τ, but this rule does not apply to the declension of ὅστις. For the Attic δτου, δτω, ὄτοισι, δτινα, Herodotus uses δτεν, δτεω, ὀτέοισι, ἄσσα.

(d) In the declension of τίς, for τίνος, τίνι, τίνων, τίσι, Herodotus uses τέο [τεῦ], τέω, τέων, τέοισι.

CONJUGATION.

§ 7. Augment.

(a) The use of the syllabic and temporal augment in Herodotus, though not constant as in Attic, is more governed by rule than in the Homeric poems. It is regularly absent from certain words of poetical or of distinct Ionic form, nor is it used with verbs beginning with αι, αυ, ει, ευ, οι, nor with the iterative tenses in σκον, σκομην.

§ 8. Terminations.

(a) The third person plural in αται, ατο for νται, ντο is found, (1) in Perfects and Pluperfects of the ω conjugation, as τετύφαται, ἀπικάτο, βεβλέαται (with shortening of η to ε), ὠρμέατο. (2) In Optative, as βουλοίατο, ἀπικοίατο

(3) In Pres. and Imperf. Pass. of verbs in *μι*, as *παρετιθέατο*, *δυνέαται*.

(δ) Uncontracted form of Pluperfect Active, as *ἔώθεα*—*εας*—*εε*—*εσαν*.

(ε) Uncontracted form of 2nd Pers. Sing. Indic. Passive and Middle, as *οἴχεται*, *ἔσεται*, *ἀπείκειο*, *ἐγένεο*, *παίθεο* [Imperat.], *ἐδέξαο*, *ὑπεθήκαο*.

[NOTE. The second person of all these forms is contracted in the Conjunctive.]

(δ) In Aor. I. II. Passive Conjunctive, and Aor. II. Conjunct. of verbs in *μι* the contracted vowel *ῶ* is opened into *εω*.

§ 9. Contracted Verbs.

(α) In verbs in *εω*, Herodotus leaves open many of the forms contracted by Attic rule, e. g. *καλεόμενος*, *καλέη*, *ἐκάλεον*, *φιλοσοφέων*. In a few verbs in *εω*, the vowels *εο* and *εου* contract into *ευ*, to avoid the concurrence of three or more vowels, as *πο-ι-ε-ο-μένος*, becomes *ποιεύμενος*. The impersonal *δεῖ* is contracted, but the form of the Imperfect is *ἔδεε*.

(β) The same rules apply to the contracted future of verbs, as for *μνέουσι*, *καταπλουτιέειν*, *χαριέεσθαι*. But a similar contraction into *ευ* (see above) takes place with some 'Attic' futures, as *κοιμεύμεθα*, *ἀνταγωνιεύμενος*.

(γ) In verbs in *άω*, the Attic contraction into *ω* is generally left open, but instead of the diaeresis appearing as *αω*, *αο*, *αου*, it mostly follows the analogy of verbs in *εω*, and appears as *εω*, *εο*, *εου*, as *όρέω*, *όρέομεν*, *ώρεον*, *όρέωμεν*, etc. But the Attic contraction *α* or *ā* remains undisturbed, as *όρᾱς*, *όρᾱσθαι*. *Χρᾶω* and *χράομαι* however do not contract into *η* but *α*.

(δ) Verbs in *οω* generally follow the Attic rules of contraction, but in verbs in which a vowel precedes the letters

liable to contraction, *οο* and *οου* are mostly contracted to *ευ*, as *ἐδικαί-ευν*, *ἀξιεύνται*.

§ 10. Verbs in *μι*.

(a) The 2nd and 3rd Pers. Sing. and 3rd Pers. Plur. of *τίθημι*, *ίστημι*, and *δίδωμι* follow the forms of the *ω* conjugation as *τιθεῖς*, *τιθεῖ*, *τιθείσι*; *ιστᾶς*, *ιστᾶ*, *ιστᾶσι*; *δίδοις*, *δίδοι*, *διδούσι*. The imperf. of *τίθημι* is *ἐτίθεα*, *ἐτίθεες*, *ἐτίθεε*. Particip. Perf. of *ίστημι*, *έστεώς*.

(b) Dialectical forms of *εἰμί* (*sum*) are—For *έσμέν*, *έίμεν*; for *έτεν*, *είσαν*; for *ών* and *ούσα*, *έών* and *έούσα*, etc.; for *ήν*, *έσκον*, or sometimes *έα*, *έας*, *έατε*.

(c) Forms of *οἶδα*—*οἶδας*—*ἴδμεν*—*οἶδασι*. Conj. *εἶδέω*. Opt. *εἰδείην*. Imperf. *ἤδεα*—*ἤδεε*—*ἤδέατε*—*ἤδεσαν*.

(d) Forms of *εἶμι* (*ibo*) Imperf. *ἤια*—*ἤιε*—*ἤισαν*.

(e) *δείκνυμι* and *ζεύγνυμι* follow partly the conjugation in *μι* and partly that in *ω*.

SELECTIONS FROM HERODOTUS.

THE STORY OF SOLON AND CROESUS.

(B. i. chaps. 29-31; 84-87.)

The history of Herodotus is an account of the great feud between Asia and Europe. There were many stories told on either side about the various acts of violence that led to the quarrel, such as the rape of Io, of Europa, and of Helen: a woman, as usual, figuring in them, as the *causa teterrima belli*. Herodotus evidently considers the blame lay with the Asiatics; and he proceeds to tell the story of Croesus, king of Lydia, the first historical aggressor (τὸν πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, l. i. 5). Croesus, son of Alyattes, made himself master of most of the countries west of the river Halys. Like Solomon, in wealth if not in wisdom, he lived in magnificent state, and his court was visited by great men from all parts, to partake of his splendid hospitality and gaze on his priceless treasures. Among the most famous of his guests was Solon, the Athenian.

I. INTERVIEW OF CROESUS AND SOLON.

I. § 1.

Ἀπικνεύονται^{1a, 9a} ἐς Σάρδεις^{5h} ἀκμαζούσας πλού-
τῳ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί,

οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες^{10b}, ὡς ἔκα-
στος αὐτῶν ἀπικνέοιτο^{9a}. καὶ δὴ καὶ Σόλων, ἀνὴρ
Ἀθηναῖος, δὲ Ἀθηναίοισι νόμους κελεύσας ποιήσας, 5
ἀπεδήμησε ἔτεα^{5e} δέκα, κατὰ θεωρίας^{5a} πρόφασιν
ἐκπλώσας, ἵνα δὴ μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι
τῶν^{6o} ἔθετο. αὐτοὶ γὰρ οὐκ οἰοί τε ἦσαν αὐτὸ ποιη-
σαι Ἀθηναῖοι· ὀρκίοισι^{5o} γὰρ μεγάλοισι κατεῖχοντο,
δέκα ἔτεα χρήσσεσθαι νόμοισι τοὺς^{6o} ἄν σφι^{8a} Σόλων 10
θῆται. Αὐτῶν δὴ ὧν^{3e} τούτων καὶ τῆς θεωρίας
ἐκδημήσας ὁ Σόλων εἵνεκεν, ἐς Αἴγυπτον ἀπῆκετο
παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδεις^{5h} παρὰ
Κροῖσον. ἀπικόμενος δὲ, ἐξεκνίζετο ἐν τοῖσι
βασιλῆουσιν^{4b} ὑπὸ τοῦ Κροίσου.

15

(B. i. 29, 30.)

After Solon had been taken round the royal treasure-
houses, Croesus asked him who was the happiest man he
had ever known, and Solon, to the surprise of his host,
answered, "Tello, the Athenian."

I. § 2.

Μετὰ δὲ, ἡμέρη^{5a} τρίτη ἢ τετάρτη, κελεύσαντος
Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ
τοὺς θησαυροὺς, καὶ ἐπεδείκνυσαν πάντα ἐόντα^{10b}
μεγάλα τε καὶ ὀλβια. θηησάμενον δέ μιν τὰ πάντα
καὶ σκεψάμενον ὥς οἱ^{8a} κατὰ καιρὸν ἦν, εἶρετο ὁ 5
Κροῖσος τάδε· "Ξεῖνε^{3o} Ἀθηναῖε, παρ' ἡμέας^{6b}
γὰρ περὶ σέο^{6a} λόγος ἀπῖκται πολλὸς, καὶ σοφίης
εἵνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῶν^{9a} γῆν

πολλὴν θεωρίας εἵνεκεν³⁰ ἐπελήλυθας. νῦν ὦν ἡμερος
 10 ἐπείρεσθαί μοι ἐπῆλθε, εἴ τινα ἤδη πάντων εἶδες
 ὀλβιώτατον;” Ὁ μὲν, ἐλπίζων εἶναι ἀνθρώπων ὀλ-
 βιώτατος, ταῦτα ἐπειρώτα. Σόλων δὲ, οὐδὲν ὑπο-
 θωπεύσας, ἀλλὰ τῷ ἑόντι^{10b} χρησάμενος, λέγει·
 “ὦ βασιλεῦ, Τέλλον Ἀθηναῖον” Ἀποθωμάσας^{3b}
 15 δὲ Κροῖσος τὸ λεχθὲν, εἶρετο ἐπιστρεφώς· “Κοίη^{1c}
 δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;” Ὁ δὲ εἶπε·
 “Τέλλω τούτο μὲν, τῆς πόλιος^{5b} εὖ ἡκούσης, παῖδες
 ἦσαν καλοὶ τε κάγαθοί, καὶ σφι εἶδε ἅπασι τέκνα
 ἐκγενόμενα, καὶ πάντα παραμείναντα· τούτο δὲ, τοῦ
 20 βίου εὖ ἤκοντι, ὡς τὰ παρ’ ἡμῖν, τελευτῇ τοῦ βίου
 λαμπροτάτη ἐπεγένετο.. γενομένης γὰρ Ἀθηναίοισι
 μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι, βωθή-
 σας^{4a}, καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε
 κάλλιστα. καὶ μιν Ἀθηναῖοι δημοσίῃ τε ἔθαψαν
 25 αὐτοῦ τῇ περ^{6c} ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

(B. i. 30.)

Croesus, hoping he should at least come second on the list, asks Solon whom he considered next happiest. Solon gives that place to Cleobis and Biton of Argos, and tells their story.

I. § 3.

Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σό-
 λων τὸν Κροῖσον, εἶπας πολλά τε καὶ ὀλβια, ἐπει-
 ρώτα τίνα δεύτερον μετ’ ἐκείνων ἴδοι, δοκέων^{9a} πάγχυ
 δευτερίᾳ^{4b} γῶν^{3f} οἴσεσθαι. ὁ δὲ εἶπε· “Κλέοβιν

τε καὶ Βίτωνα. τούτοισι γὰρ, εἴουσι γένος Ἀργεῖ- 5
οῖσι, βίος τε ἀρκέων^{9a} ὑπὴν, καὶ πρὸς τούτῳ, ῥώμη
σώματος τοιήδε^{2a}. ἀεθλοφόροι τε ἀμφότεροι ὁμοίως
ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος. εὐούσης ὀρτῆς^{4t}
τῇ Ἡρῇ τοῖσι Ἀργείοισι, ἔδεε^{9a} πάντως τὴν μητέρα
αὐτῶν ζεύγεϊ κομισθῆναι ἐς τὸ ἱρόν^{4t}. οἱ δὲ σφι βόες 10
ἐκ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν ὥρῃ· ἐκκλησιόμενοι^{4b}
δὲ τῇ ὥρῃ οἱ νεηνίαί, ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγ-
λην, εἰλκον τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δὲ σφι
ὀχέετο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τεσσαερά-
κοντα διακομίσαντες, ἀπίκοντο ἐς τὸ ἱρόν· ταῦτα δὲ 15
σφι ποιήσασι, καὶ ὀφθεῖσι ὑπὸ τῆς πανηγύριος^{5h},
τελευτῇ τοῦ βίου ἀρίστη ἐπεγένετο. διέδεξε^{3d} τε ἐν
τούτοισι ὁ θεὸς, ὥς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι
μᾶλλον ἢ ζῶειν. Ἀργεῖοι μὲν γὰρ περιστάντες
ἐμακάριζον τῶν νενηιέων^{5o} τὴν ῥώμην· αἱ δὲ Ἀρ- 20
γεῖαι, τὴν μητέρα αὐτῶν, οἶων τέκνων ἐκύρησε. ἡ δὲ
μήτηρ περιχαρὴς εἴουσα τῷ τε ἔργῳ καὶ τῇ φήμῃ,
στάσα ἀντίον τοῦ ἀγάλματος, εὐχετο, Κλέοβί τε
καὶ Βίτωνα, τοῖσι ἐωυτῆς^{4o} τέκνοισι, οἳ μιν ἐτίμησαν
μεγάλως, δοῦναι τὴν θεὸν τὸ^{6o} ἀνθρώπῳ τυχεῖν 25
ἀριστόν ἐστι. μετὰ ταύτην δὲ τὴν εὐχὴν, ὥς ἔθυσάν
τε καὶ εὐωχῆθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ
οἱ νεηνίαί, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ
ἔσχοντο. Ἀργεῖοι δὲ σφῶν^{6b} εἰκόνας ποιησάμενοι,
ἀνέθεσαν ἐς Δελφοὺς, ὥς ἀνδρῶν ἀρίστων γενο- 30
μένων."

Croesus is vexed that he is thus passed over, but Solon tells him that no one can be called happy till he has ended his days happily, and that great prosperity is jealously watched by heaven: the higher a man's estate, the more liable it is to a sudden fall. Then Croesus dismisses his Mentor for a fool.

I. § 4.

Σόλων μὲν δὴ εὐδαιμονίης δευτερήια^{4b} ἔνεμε τοῦ-
 τοισι. Κροῖσος δὲ σπερχθεῖς, εἶπε· “ὦ ξεῖνε
 Ἀθηναῖε, ἡ δὲ ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρ-
 ριπται ἐς τὸ μηδέν, ὥστε οὐδὲ ἰδιωτέων^{5a} ἀνδρῶν
 5 ἀξίους ἡμέας^{6b} ἐποίησας;” Ὁ δὲ εἶπε· “ὦ Κροῖσε,
 ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὼν φθονερόν τε καὶ
 ταραχῶδες, ἐπειρωτᾷς ἀνθρωπήϊων^{4b} πρηγμάτων^{2a}
 πέρι; ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδέειν
 τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθέειν· ἐμοὶ δὲ σὺ
 10 καὶ πλουτέειν μὲν μέγα φαίνεαι^{8a}, καὶ βασιλεὺς εἶναι
 πολλῶν ἀνθρώπων· ἐκείνο δὲ τὸ εἶρεός^{8a} με, οὐκω^{1a}
 σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν
 αἰῶνα πύθωμαι. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλ-
 λον τοῦ ἐπ’ ἡμέρην ἔχοντος ὀλβιώτερός ἐστι. εἰ μὴ
 15 οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτῆσαι
 εὖ τὸν βίον. πολλοὶ μὲν γὰρ ζᾶπλουτοι ἀνθρώπων,
 ἀνόλβιοι εἰσι· πολλοὶ δὲ μετρίως ἔχοντες βίου,
 εὐτυχέες^{5g}. ὁ μὲν δὴ μέγα πλούσιος, ἀνόλβιος δὲ,
 δυοῖσι προέχει τοῦ εὐτυχέος^{5g} μούνοισι^{3a}. οὗτος δὲ,
 20 τοῦ πλουσίου καὶ ἀνολβίου πολλοῖσι. ὁ μὲν, ἐπι-

θυμὴν ἐκτελέσαι, καὶ ἄτην μεγάλην προσπεσοῦσαν
ἐνείκει· δυνατότερος· ὁ δὲ, τοισίδε προέχει ἐκείνου·
ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατός ἐκείνῳ
ἐνείκει, ταῦτα δὲ ἡ εὐτυχίῃ οἱ ἀπερύκει· ἄπῃρος δὲ
ἐστὶ, ἄνουςος³⁰, ἀπαθὴς κακῶν, εὖπαις, εὐειδής· εἰ δὲ ²⁵
πρὸς τούτοις ἐτι τελευτήσῃ τὸν βίον εὖ, οὗτος
ἐκείνος, τὸν³⁰ σὺ ζητεῖς, ὄλβιος κεκλησθαι ἄξιός
ἐστι. πρὶν δ' αὖν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν
κω¹⁰ ὄλβιον, ἀλλ' εὐτυχέα³⁸. τὰ πάντα μὲν νυν
ταῦτα συλλαβεῖν ἄνθρωπον ἔοντα ἀδύνατόν ἐστι, ³⁰
ὥσπερ χώρη⁵⁰ οὐδεμία καταρκέει πάντα ἐωυτῇ⁴⁰
παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει, ἐτέρου δὲ ἐπι-
δέεται· ἡ δὲ αὖν τὰ πλείστα ἔχει, ἀρίστη αὕτη. ὥς
δὲ καὶ ἀνθρώπου σῶμα ἐν οὐδὲν αὐταρκές ἐστι· τὸ
μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι. ὅς δ' αὖν αὐτῶν ³⁵
πλείστα ἔχων διατελέῃ³², καὶ ἔπειτα τελευτήσῃ εὐ-
χαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὖνομα³⁰
τούτου, ὃ βασιλεῦ, δίκαιός ἐστι φέρεσθαι. σκοπέειν
δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κῆ¹⁰ ἀποβή-
σεται. πολλοῖσι γὰρ δὴ ὑποδέξας^{3d} ὄλβον ὁ θεός, ⁴⁰
προρρίζους ἀνέτρεψε." Ταῦτα λέγων τῷ Κροίσῳ,
οὗ κως οὔτε ἐχαρίζετο, οὔτε λόγου μιν ποιησάμενος
οὐδενὸς ἀποπέμπεται· κάρτα δόξας ἀμαθέα εἶναι, ὅς
τὰ παρεόντα ἀγαθὰ μετεῖς¹², τὴν τελευτὴν παντὸς
χρήματος ὁρᾶν²⁰ ἐκέλευε.

45

(B. i. 32, 33.)

II. THE FALL OF CROESUS.

Solon's warning was soon to come true. Croesus first loses, by an untoward accident, the son whose life he had guarded like the apple of his eye: then, deceived by the ambiguous answer of the Delphic oracle, he resolves to attack Cyrus, for he was uneasy at the growing power of Persia. But he has to fall back upon Sardis, his capital city, and after an obstinate battle the aggressor finds himself besieged.

Sardis was deemed impregnable; but a skilful climber found his way up to the citadel by an undefended path. The troops of Cyrus followed him, and the city was stormed.

II. § 1.

Σάρδιες ^{5h} δὲ ἦλωσαν ὧδε. ἐπειδὴ τεσσереσκαϊδε-
 κάτη ἐγένετο ἡμέρη πολιορκεομένη^{9a} Κροίσῳ, Κῦρος
 τῇ στρατιῇ τῇ ἑωυτοῦ, διαπέμψας ἱππέας, προείπε,
 τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ
 5 δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προε-
 χώρει, ἐνθαῦτα ^{1b} τῶν ἄλλων πεπανμένων, ἀνὴρ
 Μάρδος ἐπειράτο προσβαίνων, τῷ οὔνομα ^{3e} ἦν
 Ὑροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεὶς
 ἐτέτακτο φύλακος· οὐ γὰρ ἦν δεινόν, κατὰ τοῦτο
 10 μὴ ἀλῶ κοτέ ^{1c}. ἀπότομός τε γάρ ἐστι ταύτῃ ἡ
 ἀκρόπολις, καὶ ἄμαχος· Ὁ δὲ ^{3f} δὴ Ὑροιάδης οὗτος
 ὁ Μάρδος, ἰδὼν τῇ προτεραιῇ ^{5a} τῶν τινα Λυδῶν
 κατὰ τοῦτο τῆς ἀκροπόλιος καταβάλλοντα ἐπὶ κινέην
 ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφφράσθη

καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ αὐτὸς τε ἀνεβε- 15
βήκεε^{8b}, καὶ κατ' αὐτὸν ἄλλοι Περσέων^{8o} ἀνέβαινον.
προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιές τε ἠλώ-
μεσαν^{8b}, καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

(B. i. 84.)

The son of Croesus, who was dumb, seeing his father on the point of being slain, regained his speech in the agony of the moment.

II. § 2.

Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς,
τὰ μὲν ἄλλα ἐπεικῆς, ἄφωνος δέ. ἐν τῇ ᾧ^{8e}
παρελθούσῃ εὖεστοί οἱ Κροῖσος τὸ πᾶν ἐς αὐτὸν
ἐπεποιήκεε^{8b}, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ
ἐς Δελφούς περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. 5
ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
μὴ βούλευ^{4a} πολύευκτον ἴην ἀνὰ δώματ' ἀκούειν
παιδὸς φθεγγομένου. τότε σοι πολὺ λώϊον ἀμφὶς
ἔμμεναι. αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.

10

Ἄλισκομένου δὲ τοῦ τείχεος, ἦϊε^{10a} γὰρ τῶν τις
Περσέων ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων^{8b},
Κροῖσος μὲν νυν ὀρέων^{9o} ἐπιόντα, ὑπὸ τῆς παρεού-
σης συμφορῆς παρημελήκεε^{8b}, οὐδέ τι οἱ διέφερε
πληγέντι ἀποθανεῖν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος, 15
ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ
ἔρρηξε φωνὴν, εἶπε δέ· “Ὁνθρωπε^{4a}, μὴ κτεῖνε
Κροῖσον.” Οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο·

μετὰ δὲ τοῦτο ἤδη ἐφώνεε^{9a} τὸν πάντα χρόνον τῆς
20 ζόης.

(B. i. 85.)

Croesus was taken prisoner. His conqueror cast him in chains upon a pile of wood to be burned alive. Then Croesus, in the bitterness of his soul, remembered the warning words of Solon, and called three times aloud upon his name. When Cyrus learned the meaning of the cry, and heard the story, touched with pity and fear, he ordered the fire to be quenched.

II. § 3.

Οἱ δὲ Πέρσαι τάς τε δὴ Σάρδεις^{5a} ἔσχον, καὶ
αὐτὸν Κροῖσον ἔζώγρησαν, ἄρξαντα ἔτεα τεσσσερεσ-
καίδεκα, καὶ τεσσσερεσκαίδεκα ἡμέρας πολιορκηθέντα,
κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐωυτοῦ^{4a}
5 μεγάλην ἀρχήν· λαβόντες δὲ αὐτὸν οἱ Πέρσαι
ἤγαγον παρὰ Κῦρον. ὁ δὲ, συννήσας πυρὴν μεγά-
λην, ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι
δεδεμένον, καὶ δις ἐπτὰ Λυδῶν παρ' αὐτὸν παίδας.
Τῷ δὲ Κροίσῳ, ἐστεῶτι^{10a} ἐπὶ τῆς πυρῆς, ἐσελθεῖν,
10 καὶ περ ἐν κακῷ ἐόντι τοσοῦτῳ, τὸ τοῦ Σόλωνος, ὥς
αἱ εἶη σὺν θεῷ εἰρημένον, τὸ “Μηδένα εἶναι τῶν
ζώντων ὄλβιον.” ὥς δὲ ἄρα μιν προστῆναι τοῦτο,
ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ πολλῆς
ἡσυχίης, ἐς τρεῖς ὀνομάσαι Σόλωνα. καὶ τὸν Κῦρον
15 ἀκούσαντα, κελεῦσαι τοὺς ἐρμηνέας^{5b} ἐπείρεσθαι τὸν
Κροῖσον, τίνα τοῦτον ἐπικαλέοιτο· καὶ τοὺς προσ-
ελθόντας ἐπειρωτᾶν. Κροῖσον δὲ τέως μὲν σιγῇ

ἔχειν ἐρωτεώμενον· μετὰ δὲ, ὡς ἡναγκάζετο, εἰπεῖν·
 “Τὸν⁸⁰ ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα
 μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” Ὡς δέ σφι 20
 ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα.
 λιπαρεόντων δὲ αὐτῶν, καὶ ὄχλον παρεχόντων, ἔλεγε
 δὴ, ὡς ἦλθε ἀρχὴν ὁ Σόλων, ἐὼν Ἀθηναῖος, καὶ
 θηησάμενος πάντα τὸν ἐωυτοῦ ὄλβον ἀποφλαυρίσειε
 οἷα δὴ εἶπας, ὥς τε αὐτῷ πάντα ἀποβεβήκοι τῆπερ 25
 ἐκεῖνος εἶπε, οὐδέν τι μᾶλλον ἐς ἐωυτὸν λέγων, ἢ
 ἐς ἅπαν τὸ ἀνθρώπινον, καὶ μάλιστα τοὺς παρὰ
 σφίσι αὐτοῖσι δοκέοντας ὀλβίους εἶναι. Τὸν μὲν
 Κροῖσον ταῦτα ἀπηγέεσθαι· τῆς δὲ πυρῆς ἤδη
 ἀμμένης, καίεσθαι τὰ περιέσχατα. καὶ τὸν Κῦρον 30
 ἀκούσαντα τῶν ἐρμηνέων τὰ εἶπε Κροῖσος μεταγ-
 νόντα τε, καὶ ἐννώσαντα^{4*} ὅτι καὶ αὐτὸς ἄνθρωπος
 ἐὼν, ἄλλον ἄνθρωπον, γενόμενον ἐωυτοῦ εὐδαιμονίῃ
 οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίη· πρὸς τε τούτοις,
 δείσαντα τὴν τίσιν, καὶ ἐπιλεξάμενον ὡς οὐδὲν εἴη 35
 τῶν ἐν ἀνθρώποισι ἀσφαλῶς ἔχον, κελεύειν σβεννύναι
 τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβιβάζειν
 Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσου· καὶ τοὺς πειρω-
 μένους οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

(B. i. 86.)

But the fire was too fierce, and had the mastery. Then Croesus prayed to Apollo, and suddenly there came a torrent of rain from the clear blue sky, and the flames were extinguished.

II. § 4.

Ἐνθαῦτα^{1b} λέγεται ὑπὸ Λυδῶν, Κροῖσον μαθόντα
 τὴν Κύρου μετάγνωσιν, ὥς ὥρα^{9o} πάντα μὲν ἄνδρα
 σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν,
 ἐπιβώσασθαι^{4a}, τὸν Ἀπόλλωνα ἐπικαλούμενον, εἴ τί
 5 οἱ κεχαρισμένον ἔξ αὐτοῦ ἐδωρήθη, παραστήναι, καὶ
 ῥύσασθαι μιν ἐκ τοῦ παρεόντος κακοῦ. τὸν μὲν, δα-
 κρύνοντα ἐπικαλέεσθαι τὸν θεόν· ἐκ δὲ αἰθρίης τε καὶ
 νημεῖης συνδραμέειν ἑξαπίνης νέφεα, καὶ χειμῶνά τε
 καταρραγῆναι, καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβε-
 10 σθῆναι τε τὴν πυρὴν. οὕτω δὲ μαθόντα τὸν Κῦρον,
 ὥς εἴη ὁ Κροῖσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθός,
 καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς, εἶρεσθαι τάδε·
 “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε, ἐπὶ γῆν τὴν
 ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ φίλου ἐμοὶ
 15 καταστήναι;” Ὁ δὲ εἶπε· “ᾧ βασιλεῦ, ἐγὼ ταῦτα
 ἔπραξα^{2a} τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωντοῦ^{4o} δὲ
 κακοδαιμονίῃ, αἷτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων
 θεός, ἐπαείρας ἐμὲ στρατεῦεσθαι. οὐδεὶς γὰρ οὕτω
 ἀνόητός ἐστι, ὅς τις πόλεμον πρὸ εἰρήνης αἰρέεται.
 20 ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι·
 ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα
 δαίμοσί κου^{1o} φίλον ἦν οὕτω γενέσθαι.”

(B. i. 87.)

Cyrus not only pardoned his royal prisoner, but took him for his friend and adviser. And when Croesus sent to reproach the Delphic god for having brought ruin upon

him, he learned how in his case the sins of the fathers had been visited upon the children; how his own interpretation of the oracle had drawn him to his doom, and, lastly, how the god had done the best he could for his worshipper; but there is a power stronger than the gods themselves—the power of Fate.

III. THE STORY OF CYRUS.

The last king of the Medes was Astyāges, son of Cyaxāres. He had given his daughter Mañdāne in marriage to a Persian named Cambyses, "a peaceable man, of good family" (*οἰκίης μὲν ἔοντα ἀγαθῆς, τρόπου δὲ ἡσυχίου*, b. i. 107). But Astyāges dreamed that a vine grew from the body of his daughter and overshadowed the whole of Asia, so, as the dream seemed to threaten his sovereignty, he ordered the child that was born of her to be put to death. His vizier, Harpāgus, was to carry out the order, but not having the heart to kill the child, he passed it on to Mitradātes, one of the royal herdsmen, bidding him expose it upon the mountains.

III. § 1.

Ὁ μὲν Ἀρπαγος αὐτίκα ἄγγελον ἔπεμπε ἐπὶ τῶν βουκόλων τῶν Ἀστυάγεος τὸν ἡπίστατο νομᾶς τε ἐπιτηδεωτάτας^{3d} νέμοντα, καὶ οὔρεα^{3e} θηριωδέστατα· τῷ οὔνομα ἦν Μιτραδάτης, συνοίκεε δὲ τῇ ἐωυτοῦ συνδούλῳ· οὔνομα δὲ τῇ γυναικὶ ἦν τῇ 5 συνοίκεε, Κυνώ, κατὰ τὴν Ἑλλήνων γλῶσσαν· κατὰ δὲ τὴν Μηδικὴν, Σπακώ· τὴν γὰρ κύνα καλέουσι σπάκα Μηδοί.

Ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος
 10 ἀπίκετο, ἔλεγε ὁ Ἄρπαγος τάδε· “Κελεύει σε
 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα, θεῖναι ἐς τὸ
 ἐρημότατον τῶν οὐρέων, ὅπως¹⁰ ἂν τάχιστα δια-
 φθαρεῖη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἣν μὴ ἀπο-
 κτείνῃς αὐτὸ, ἀλλὰ τεω^{6a} τρόπῳ περιποιήσῃς,
 15 ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι· ἐπορᾶν^{1a} δὲ
 ἐκκείμενον διατέταγμαί ἐγώ.”

(B. i. 110.)

Now the herdsman's wife had just had a child still-born, and when she saw the babe brought in, clothed in royal apparel, she could not bear to think that it should die; so she put the dead child on the mountain instead of the living, and reared the little changeling at home.

III. § 2.

Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ
 παιδίον ἦγε^{10a} τὴν αὐτὴν ὀπίσω ὁδόν, καὶ
 ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ' ἄρα καὶ αὐτῷ ἡ
 γυνή, τότε κως κατὰ δαίμονα τίκτει, οἰχομένου τοῦ
 5 βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι
 ἀλλήλων πέρι· ὁ μὲν, τοῦ τόκου τῆς γυναικὸς
 ἀρρωδέων· ἡ δὲ γυνή, ὃ τι οὐκ ἐωθὼς ὁ Ἄρπαγος
 μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονο-
 στήσας ἐπέστη, οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνή, εἶρετο
 10 προτέρη, ὃ τι μιν οὕτω προθύμως Ἄρπαγος μετα-
 πέμψαιτο. ὁ δὲ εἶπε· “ὦ γύναι, εἰδὼν τε ἐς πόλιν
 ἐλθὼν καὶ ἤκουσα τὸ⁸⁰ μήτε ἰδεῖν ὄφελον, μήτε κοτὲ

γενέσθαι ἐς δεσπότας τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγεὶς, ἥϊα ἔσω. ὥς δὲ τάχιστα ἐσηλθον, ὁρέω⁹⁰ παιδίον 15 προκείμενον, ἀσπαίρόν τε καὶ κρανγανόμενον, κεκοσμημένον χρυσῷ τε καὶ ἐσθῇτι ποικίλῃ. Ἀρπαγος δὲ ὡς εἶδε με, ἐκέλευε τὴν ταχίστην ἀναλαβόντα τὸ παιδίον, οἷχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον εἴη τῶν οὐρέων⁹⁰. φᾶς Ἀστυάγεα εἶναι 20 τὸν ταῦτα ἐπιθέμενόν μοι, πολλὰ ἀπειλήσας εἰ μὴ σφεα⁹¹ ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινος οἰκετέων⁹² εἶναι· οὐ γὰρ ἂν κοτε κατέδοξα ἔνθεν γε ἦν. ἐθάμβεον δὲ ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον· πρὸς δὲ, καὶ κλαυθμὸν 25 κατεστεῶτα¹⁰⁰ ἐμφανέα ἐν Ἀρπάγῳ· καὶ πρόκα τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος^{5h}, ἐνεχείρισε τὸ βρέφος, ὡς ἄρα Μανδάνης τε εἴη παῖς τῆς Ἀστυάγεω θυγατρὸς, καὶ Καμβύσῳ τοῦ Κύρου, 30 καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειν. νῦν τε ὁδε ἐστί." Ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος, καὶ ἐκκαλύψας ἀπεδείκνυε. ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐεῖδές ἐόν, δακρύσασα, καὶ λαβομένη τῶν γουνάτων⁹⁰ τοῦ ἀνδρὸς, ἔχρηζε μηδεμιᾷ τέχνῃ 35 ἐκθεῖναι μιν. ὁ δὲ οὐκ ἔφη οἷός τε εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσῃν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολέεσθαι^{9b} τε κάκιστα, ἣν μὴ σφεα ποιήσῃ. ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα,

40 δεύτερα λέγει ἡ γυνὴ τάδε· “Ἐπεί τοίνυν οὐ δύναμαί
 σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὧδε ποίησον, εἰ δὴ πᾶσι
 γε ἀνάγκη ὀφθῆναι ἐκκείμενον· τέτοκα γὰρ καὶ
 ἐγὼ, τέτοκα δὲ τεθνεός· τοῦτο μὲν φέρων πρόθεσ,
 τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὥς ἐξ
 45 ἡμέων^{6b} ἔοντα τρέφωμεν· καὶ οὕτω οὔτε σὺ ἀλώσσαι^{8c}
 ἀδικέων τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα
 ἔσται. ὃ τε γὰρ τεθνεὺς βασιλῆϊς^{4b} ταφῆς κυρήσει,
 καὶ ὁ περιεὼν οὐκ ἀπολέει τὴν ψυχὴν.” Κάρτα τε
 ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἢ
 50 γυνή, καὶ αὐτίκα ἐποίηε ταῦτα. τὸν μὲν ἔφερε
 θανατώσων παῖδα, τοῦτον μὲν παραδιδού^{10a} τῇ
 ἑωυτοῦ γυναικί· τὸν δὲ ἑωυτοῦ, ἔοντα νεκρὸν, λαβὼν
 ἔθηκε ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας
 δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδὸς, φέρων ἐς τὸ
 55 ἐρημότατον τῶν οὐρέων τιθεῖ^{10a}. ὥς δὲ τρίτῃ ἡμέρῃ
 τῷ παιδίῳ ἐκκειμένῳ ἐγένετο, ἥϊε ἐς πόλιν ὁ βουκόλος,
 τῶν τινὰ προβόσκων φύλακον αὐτοῦ καταλιπών.
 ἔλθων δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύναι ἔφη ἐτοιμὸς
 εἶναι τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἀρπαγος
 60 τῶν ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδε τε
 διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον.
 καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ ὕστερον τούτων Κῦρον
 ὀνομασθέντα παραλαβούσα ἔτρεφε ἡ γυνὴ τοῦ
 βουκόλου, οὖνομα ἄλλο κού τι καὶ οὐ Κῦρον
 65 θεμένη.

The young Cyrus is so imperious towards his play-fellows, that the father of a child whom he had beaten makes a complaint, and Cyrus is brought before Astyāges.

III. § 3.

Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα^{2a} ἐς αὐτὸν τοιόνδε γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ ἐν τῇ ἦσαν καὶ αἱ βουκολίαι αὐται, ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ· καὶ οἱ παῖδες παίζοντες εἶλοντο ἑωντῶν βασιλέα εἶναι τοῦτον δὴ 5 τὸν τοῦ βουκόλου ἐπικλησιν παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν οἰκίας οἰκοδομέειν· τοὺς δὲ δορυφόρους εἶναι· τὸν δὲ κου τινὰ αὐτῶν, ὀφθαλμὸν βασιλέος εἶναι· τῷ δὲ τινι, τὰς ἀγγελίας ἐσφέρειν ἐδίδου γέρας· ὡς ἐκάστῳ ἔργον προστάσσω. εἰς δὴ 10 τοῦτων τῶν παιδίων συμπαίζων, ἐὼν Ἀρτεμβάρους παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν. πειθομένων δὲ τῶν παίδων, ὁ Κύρος τὸν παῖδα τρηχέως^{2a} κάρτα περιέσπε μαστι- 15 γέων^{2a}. ὁ δὲ, ἐπεὶ τε μετείθη^{1a} τάχιστα, ὥς γε δὴ ἀνάξια ἑωντοῦ παθὼν, μᾶλλον τι περιημέκτεε· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐ Κύρου, (οὐ γὰρ κω ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ 20 Ἀστυάγεος παιδός. Ὁ δὲ Ἀρτεμβάρης ὀργῇ ὡς εἶχε ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια πρήγματα ἔφη πεπονθέναι,

λέγων· “ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου
 25 δὲ παιδὸς, ὥδε περιυβρίσμεθα,” (δεικνὺς τοῦ παιδὸς
 τοὺς ὤμους.) Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης,
 θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρεος
 εἵνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα.
 ἐπεὶ τε δὲ παρῆσαν ἀμφοτέρω, βλέψας πρὸς τὸν
 30 Κῦρον ὁ Ἀστυάγης, ἔφη· “Σὺ δὲ, ἐὼν τοῦδε
 τοιούτου ἐόντος παῖς, ἐτόλμησας τὸν τοῦδε παῖδα,
 ἐόντος πρώτου παρ’ ἐμοῖ, ἀεικέη τοιῇδε περισπεῖν;”
 Ὁ δὲ ἀμείβετο ὥδε· “ὦ δέσποτα, ἐγὼ δὲ ταῦτα
 τούτων ἐποίησα σὺν δίκῃ. οἱ γὰρ με ἐκ τῆς κώμης
 35 παῖδες, τῶν καὶ ὅδε ἦν, παίζοντες, σφέων^{eb} αὐτῶν
 ἐστήσαντο βασιλέα. ἐδόκεον γὰρ σφί εἶναι ἐς τοῦτο
 ἐπιτηδεώτατος^{3a}. οἱ μὲν νῦν ἄλλοι παῖδες τὰ ἐπιτασ-
 σόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστες τε, καὶ λόγον
 εἶχε οὐδένα, ἐς ὃ ἔλαβε τὴν δίκην. εἰ ὦν δὲ τοῦδε
 40 εἵνεκα ἄξιός τευ^{6a} κακοῦ εἰμί, ὥδέ τοι πάρεμι.”

(B. i. 114, 115.)

Astyāges recognises Cyrus, and having extorted a confession from the herdsman, charges Harpāgus with disobedience; but he makes no show of anger, only he bids Harpāgus to dinner with him.

III. § 4.

Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσθίε
 ἀνάγνωσις αὐτοῦ· καὶ οἱ ὃ τε χαρακτήρ του προσώ-
 που προσφέρεισθαι ἐδόκεε ἐς ἐωντὸν, καὶ ἡ ὑπόκρισις
 ἐλευθερωτέρη εἶναι· ὃ τε χρόνος τῆς ἐκθέσιος^{5b}

τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεῖς 5
 δὲ τούτοισι, ἐπὶ χρόνον ἄφθογγος ἦν. μόγις δὲ δὴ
 κοτε ἀνενοιχθεὶς, εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμ-
 βάρεα, ἵνα τὸν βουκόλον μῦνον λαβὼν βασανίσῃ·
 “Ἀρτέμβαρες, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν
 παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ 10
 Ἀρτεμβάρεα πέμπει· τὸν δὲ Κῦρον ἦγον ἔσω οἱ
 θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ
 ὑπελέλειπτο ὁ βουκόλος μῦνος, μουνωθέντα^{3a} τὰδε
 αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα,
 καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη 15
 γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ’
 ἑωυτῷ. Ἀστυάγης δὲ μιν οὐκ εὖ βουλευέσθαι ἔφη,
 ἐπιθυμούντα ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι· ἅμα
 τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροισι λαμ-
 βάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω 20
 δὴ ἔφαινε τὸν ἑόντα λόγον. ἀρχόμενος δὴ ἀπ’
 ἀρχῆς διεξήκει, τῇ ἀληθείᾳ^{4b} χρεώμενος· καὶ κατέ-
 βαινε ἐς λιτὰς τε καὶ συγγνώμην ἑωυτῷ κελεύων
 ἔχειν αὐτόν. Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν
 ἀληθειᾶν ἐκφάναντος, λόγον ἦδη καὶ ἐλάσσω ἐποίεετο· 25
 Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν
 τοὺς δορυφόρους ἐκέλευε. ὥς δὲ οἱ παρῆν ὁ Ἀρ-
 παγος, εἶρετό μιν ὁ Ἀστυάγης· “Ἀρπαγε, τέφ^{8a}
 δὴ μόρῳ τὸν παῖδα κατεχρήσαιο^{8o}, τὸν τοι παρέδωκα
 ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ Ἀρπαγος, 30
 ὡς εἶδε τὸν βουκόλον ἔνδον ἑόντα, οὐ τρέπεται ἐπὶ

ψευδέα ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλίσκῃται· ἀλλὰ
 λέγει τάδε· “ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ
 παιδίον, ἐβούλευον σκοπῶν ὅπως σοί τε ποιήσω κατὰ
 35 νόον, καὶ ἐγὼ πρὸς σέ γε γινόμενος ἀναμάρτητος, μήτε
 θυγατρὶ τῇ σῇ μήτε αὐτῷ σοι εἶην αὐθέντης. ποιέω
 δὴ ὧδε. καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ
 παιδίον, φᾶς σέ τε εἶναι τὸν κελεύοντα ἀποκτείνειν
 αὐτό. καὶ λέγων τοῦτό γε. οὐκ ἐψευδόμην· σὺ γὰρ
 40 ἐνετέλλεο⁸⁰ οὕτω. παραδίδωμι μέντοι τῷδε κατὰ
 τάδε, ἐντειλάμενος θεῖναί μιν ἐς ἐρήμον οὖρος, καὶ
 παραμένοντα φυλάσσειν ἄχρι οὗ τελειτῆσαι· ἀπει-
 λήσας παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτελέα ποιήσῃ.
 ἐπεὶ τε δὲ, ποιήσαντος τούτου τὰ κελεύόμενα,
 45 ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς
 πιστοτάτους, καὶ εἶδον δι’ ἐκείνων, καὶ ἔθαψά μιν.
 οὕτως ἔσχε, ὃ βασιλεῦ, περὶ τοῦ πρήγματος τούτου·
 καὶ τοιούτῳ μόρῳ ἐχρήσατο ὁ παῖς.”

Ἄρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον. Ἄστνυ-
 50 ἀγῆς δὲ, κρύπτων τόν⁸⁰ οἱ ἐνεῖχε χόλον διὰ τὸ
 γεγονὸς, πρῶτα μὲν κατάπερ^{1a} ἤκουσε αὐτὸς πρὸς
 τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγέετο τῷ Ἄρ-
 πάγῳ· μετὰ δὲ, ὥς οἱ ἐπαλλόλογητο, κατέβαινε
 λέγων, ὥς “περίεστί τε ὁ παῖς, καὶ τὸ γεγονὸς
 55 ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων, ἐς
 τὸν παῖδα τούτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ
 ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιεύμην. ὥς ὦν
 τῆς τύχης εὖ μετεστέωσης^{10a} τοῦτο μὲν, τὸν σεωτοῦ

παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα·
 τοῦτο δὲ, (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν 60
 τοῖσι θεῶν τιμὴ αὕτη προσκέεται,) πάρισθί μοι ἐπὶ
 δεῖπνον.”

(B. i. 116-118.)

But Astyāges meanwhile slew the son of Harpāgus, and made savoury meat of his flesh, and after the dinner he showed the horror-struck father what he had been feasting on.

III. § 5.

Ἄρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας,
 καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἀμαρτὰς οἱ ἐς
 δέον ἐγεγόνεε^{8b}, καὶ ὅτι ἐπὶ τύχησι^{5a} χρηστῆσι
 ἐπὶ δεῖπνον κέκλητο, ἦε ἐς τὰ οἰκία. ἐσελθὼν δὲ
 τὴν ταχίστην, ἣν γάρ οἱ παῖς εἰς μούνος, ἔτεα τρία 5
 καὶ δέκα κου μάλιστα γεγονώς, τοῦτον ἐκπέμπει,
 ἰέναι τε κελεύων ἐς Ἀστυάγεος, καὶ ποιέειν ὃ τι ἂν
 ἐκεῖνος κελεύῃ. αὐτὸς δὲ περιχαρὴς ἔων, φράζει τῇ
 γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὥς οἱ
 ἀπῆκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν, καὶ κατὰ 10
 μέλας διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἔψησε τῶν
 κρεῶν. εὐτυχτα δὲ ποιησάμενος, εἶχε ἐτοίμα. ἐπεὶ
 τε δὲ, τῆς ὥρης γινομένης τοῦ δεῖπνου, παρήσαν
 οἱ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἄρπαγος, τοῖσι μὲν
 ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρετιθέατο^{8a} τρά- 15
 πέζαι ἐπιπλέαι μηλείων κρεῶν· Ἀρπάγῳ δὲ, τοῦ
 παιδὸς τοῦ ἐωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων

χειρῶν τε καὶ ποδῶν, τὰ ἄλλα πάντα· ταῦτα δὲ
χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς δὲ τῷ
20 Ἄρπαγῳ ἐδόκεε ἅλις ἔχειν τῆς βορῆς, Ἀστυάγης
εἶρετό μιν, εἰ ἡσθείη τι τῇ θοίνῃ· φαμένου δὲ
Ἄρπαγος καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι
προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμ-
μένην, καὶ τὰς χεῖρας καὶ τοὺς πόδας· Ἄρπαγον
25 δὲ ἐκέλευον προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν
τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἄρπαγος,
καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα·
ιδὼν δὲ, οὔτε ἐξεπλάγη, ἐντός τε ἑωυτοῦ γίνεται.
εἶρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκοι ὅτε⁸⁰
30 θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ
ἄρεστόν εἶναι πᾶν τὸ ἄν βασιλεὺς ἔρδῃ. τοῦτοισι
δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν,
ἦϊε ἐς τὰ οἰκία. ἐνθεῦτεν^{1b} δὲ ἔμελλε, ὥς ἐγὼ δο-
κέω, ἀλίσσας θάψειν τὰ πάντα.

(B. i. 119.)

Meanwhile Harpāgus nursed his revenge, and when
Cyrus was grown up, he sent him a secret letter, calling
on him to put himself at the head of the Persians, and
revolt from Astyāges.

III. § 8.

Τῷ δὲ Κύρῳ διαιτωμένῳ ἐν Πέρσῃσι βουλόμενος
ὁ Ἄρπαγος δηλώσαι τὴν ἑωυτοῦ γνώμην, ἄλλως
μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων· ὁ
δὲ ἐπιτεχνᾷται τοιόνδε. λαγὸν^{5t} μηχανησάμενος,

καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀπο- 5
 τίλας, ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας
 τὰ οἱ ἐδόκεε. ἀπορράψας δὲ τοῦ λαγοῦ τὴν γασ-
 στέρα, καὶ δίκτυα δούς, ἅτε θηρευτῇ, τῶν οἰκετέων⁵⁰
 τῷ πιστοτάτῳ, ἀπέστειλε εἰς τοὺς Πέρσας· ἐντει-
 λόμενός οἱ ἀπὸ γλώσσης διδόντα τὸν λαγὸν Κύρῳ 10
 ἐπειπεῖν, αὐτοχειρὶ μιν διελεῖν, καὶ μηδένα οἱ ταῦτα
 ποιεῖντι παρῆναι. Ταῦτα δὲ δὴ ὦν ἐπιτελέα
 ἐγίνετο· καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέ-
 σχισε. εὐρών δὲ ἐν αὐτῷ τὸ βιβλίον ἐνεὸν^{10b}, λαβὼν
 ἐπέλεγετο. τὰ δὲ γράμματα ἔλεγε τάδε· “*Ω 15
 παῖ Καμβύσεω, σέ γάρ θεοὶ ἐπορέωσι⁹⁰. οὐ γὰρ
 ἂν κοτε εἰς τοσοῦτον τύχης ἀπίκευ^{4a}. σὺ νῦν
 Ἀστυάγεα τὸν σεωντοῦ φονέα τίσαι. κατὰ μὲν γὰρ
 τὴν τούτου προθυμίην τέθνηκας· τὸ δὲ κατὰ θεοῦς
 τε καὶ ἐμὲ περίεις. τὰ σε καὶ πάλαι δοκέω πάντα 20
 ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὥς ἐπρήχθη^{2a},
 καὶ οἶα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ
 ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σὺ νῦν ἦν
 βούλῃ ἐμοὶ πείθεσθαι, τῆσπερ Ἀστυάγης ἄρχει
 χώρας, ταύτης ἀπάσης ἄρξεις. Πέρσας γὰρ ἀνα- 25
 πείσας ἀπίστασθαι^{1a}, στρατηλάτεις ἐπὶ Μήδους·
 καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ^{8d} στρα-
 τηγὸς ἀντία σεῦ, ἔστι τοι τὰ σὺ βούλει^{8o}, ἦν
 τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι γὰρ .
 οὗτοι ἀποστάντες ἀπ’ ἐκείνου, καὶ γενόμενοι πρὸς 30
 σέο Ἀστυάγεα καταιρέειν^{1a} πειρήσονται· ὥς ὦν

ἐτοίμου τοῦ γε ἐνθάδε ἐόντος, ποίees ταῦτα, καὶ ποίees κατὰ τάχος."

(B. i. 123, 124.)

Astyāges was mad enough to send Harpāgus to suppress the revolt which ensued, but he deserted to the side of the Persians, who then made an easy conquest of the Medes.

Then follows a long list of the triumphs of Cyrus. Harpāgus, having been appointed his general, reduces the Lydians and Ionians who had revolted, while Cyrus pursues his conquests in Upper Asia, and declares war against Labynetus King of Babylon.

On his march he must cross the river Gyndes, and he wastes a whole summer in dividing its waters into 360 petty streamlets, because one of the sacred horses was washed away by its rapid current.

III. § 7.

Ἐπεὶ τε δὲ ὁ Κῦρος πορευόμενος ἐπὶ τὴν Βαβυλῶνα ἐγένετο ἐπὶ Γύνδῃ ποταμῷ, τοῦ αἱ μὲν πηγαὶ ἐν Ματιηνοῖσι οὖρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκ-
 δίδοι^{10a} δὲ ἐς ἕτερον ποταμὸν Τίγριν. τοῦτον δὲ
 5 τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειράτο ὁ Κῦρος, ἐόντα νηυσὶ περητὸν, ἐνθαῦτά^{1b} οἱ τῶν τις
 ἱρῶν ἱππῶν τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειράτο. ὁ δὲ μιν συμψήσας, ὑποβρύχιον οἰχώκεε^{8b} φέρων. κάρτα τε δὲ ἐχαλέ-
 10 παине τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι, καὶ οἱ ἐπηκείλησε, οὕτω δὲ μιν ἀσθενέα ποιήσκειν, ὥστε τοῦ λοιποῦ καὶ γυναικᾶς μιν εὐπετέως, τὸ γόνυ οὐ

βρεχούσας, διαβήσεσθαι. μετὰ δὲ τὴν ἀπειλὴν, μετεῖς^{1a} τὴν ἐπὶ Βαβυλῶνα στράτευσιν, διαίρειε τὴν στρατιὴν δίχα. διελὼν δὲ, κατέτεινε σχοινοτε-¹⁵ νέας ὑποδέξας^{2a} διώρυχας ὀγδώκοντα^{4a} καὶ ἑκατὸν παρ' ἑκάτερον τὸ χεῖλος τετραμμένες τοῦ Γύνδεω πάντα τρόπον. διατάξας δὲ τὸν στρατὸν, ὀρύσσειν ἐκέλευε. οἱ δὲ ὁμίλου πολλοῦ ἐργαζομένου, ἤνετο μὲν τὸ ἔργον, ὅμως μέντοι τὴν θερείην πᾶσαν²⁰ αὐτοῦ ταύτη διέτριψαν ἐργαζόμενοι.

(B. i. 189.)

The Babylonians are driven within their massive walls, prepared to stand a siege, if need be, for years. But Cyrus diverted the water from the Euphrates, and the Persians, entering by the river-bed, surprised the careless citizens in the midst of their revels.

III. § 8.

Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τριηκοσίας καὶ ἐξήκοντά μιν διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλαυνε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατευσά-
μενοι, ἔμενον αὐτόν. ἐπεὶ δὲ ἐγένετο ἐλαύνων⁵ ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ ἐσσωθέντες τῇ μάχῃ, κατειλήθησαν ἐς τὸ ἄστυ. οἱ δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες^{9b} αὐτὸν παντὶ ἔθνει ὁμοίως ἐπιχειρέοντα, προεσάζαντο σιτία ἐτέων κάρ-¹⁰ τα πολλῶν. Ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς

πολιορκίης οὐδένα· Κύρος δὲ ἀπορίησι^{5a} ἐνείχετο, ἄτε
 χρόνου τε ἐγγινομένου συχνοῦ, ἀνωτέρω τε οὐδὲν
 τῶν πρηγμάτων προκοπτομένων. Εἴτε δὴ ὢν ἄλλος
 15 οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε τὸ^{6a}
 ποιητέον οἱ ἦν, ἐποίησε δὴ τοιόνδε. τάξας τὴν στρα-
 τιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν
 πόλιν ἐσβάλλει, καὶ ὅπισθε αὐτὶς τῆς πόλιος τάξας
 ἐτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμός· προεῖπε
 20 τῷ στρατῷ, ὅταν διαβατὸν τὸ ῥέεθρον ἴδωνται
 γενόμενον, ἐσιέναι ταύτῃ ἐς τὴν πόλιν. οὕτω τε
 δὴ τάξας, καὶ κατὰ ταῦτα παραινέσας, ἀπήλαυνε
 αὐτὸς σὺν τῷ ἀχρηΐῳ^{4b} τοῦ στρατοῦ. Ἀπικόμενος
 δὲ ἐπὶ τὴν λίμνην, ἣν ἡ Βαβυλωνίων βασιλεία
 25 ὠρυσσε, καὶ τὸν ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν
 λίμνην ἐοῦσαν ἔλος, τὸ ἀρχαῖον ῥέεθρον διαβατὸν
 εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενο-
 μένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἵπερ ἐτε-
 τάχατο^{8a} ἐπ' αὐτῷ τούτῳ, κατὰ τὸ ῥέεθρον τοῦ
 30 Εὐφρήτεω ποταμοῦ, ὑπονεοστηκότος ἀνδρὶ ὥς ἐς
 μέσον μηρὸν μάλιστά κη, κατὰ τοῦτο ἐσήσαν^{10a}
 ἐς τὴν Βαβυλῶνα. Εἰ μὲν νυν προεπιθόντο, ἢ
 ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιούμενον,
 οὐδ' ἂν περιϋδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν
 35 πόλιν διέφθειραν κάκιστα. κατακληΐσαντες^{4b} γὰρ
 ἂν πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας,
 καὶ αὐτοὶ ἐπὶ τὰς αἵμασιὰς ἀναβάντες τὰς παρὰ
 τὰ χεῖλεα τοῦ ποταμοῦ ἐληλαμένας, ἔλαβον ἄν

σφεας ὡς ἐν κύρτῃ. νῦν δὲ ἐξ ἀπροσδοκήτου σφι
 παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος^{2b} τῆς 40
 πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν
 περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων, τοὺς τὸ
 μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν
 ἐαλωκότας· ἀλλὰ (τυχεῖν γάρ σφι εἰῶσαν ὀρτὴν^{4f})
 χορεύειν τε τοῦτον τὸν χρόνον, καὶ ἐν εὐπαθείῃσι 45
 εἶναι, ἐς δ' ὃ δὴ καὶ τὸ κάρτα ἐπύθοντο, καὶ Βαβυλῶν
 μὲν οὕτω τότε πρῶτον ἀραιήρητο.

(B. i. 190, 191.)

Intoxicated by his successes, Cyrus desired to annex Scythia to his empire. He made an expedition against the Massagetae, and their widowed queen Tomyris.

Tomyris is quite willing to risk a battle with him; she will either let him cross the Araxes into her country, or will advance with her army into his.

III. § 9.

Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασ-
 σαγετέων βασίλεια· Τόμυρίς οἱ ἦν οὖνομα. ταύτην
 πέμπων ὁ Κῦρος ἐμνᾶτο τῷ λόγῳ. ἡ δὲ Τόμυρις
 συνιῆσα οὐκ αὐτὴν μιν μνόμενον, ἀλλὰ τὴν Μασ-
 σαγετέων βασιλῆην, ἀπείπατο τὴν πρόσσodon. Κῦρος 5
 δὲ μετὰ τοῦτο, ὡς οἱ δόλῳ οὐ προεχώρει, ἐλάσας
 ἐπὶ τὸν Ἀράξεα, ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ
 τοὺς Μασσαγέτας στρατηῆν, γεφύρας τε ζευγ-
 νύων^{10e} ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ, καὶ
 πύργους ἐπὶ πλοίων τῶν διαπορθμεόντων τὸν πο- 10
 ταμὸν οἰκοδομεόμενος.

Ἔχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ
 Τόμυρις κήρυκα, ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων,
 παῦσαι σπεύδων τὰ σπεύδεις· οὐ γὰρ ἂν εἰδείης¹⁰⁰
 15 εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα¹⁰¹. παυσά-
 μενος δὲ, βασίλευε τῶν σεωποῦ, καὶ ἡμέας ἀνέχεν
 ὀρέων ἄρχοντας τῶν περ ἄρχομεν. Οὐκ ὦν
 ἐθελήσεις ὑποθήκησι τῆσίδε χρᾶσθαι, ἀλλὰ πάντα
 μᾶλλον ἢ δι’ ἡσυχίης εἶναι, σὺ δὲ εἰ μεγάλως προ-
 20 θυμέει¹⁰² Μασσαγετέων πειρηθῆναι, φέρε, μόχθον
 μὲν, τὸν ἔχεις ζευγνύς¹⁰³ τὸν ποταμὸν, ἄφες· σὺ
 δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν
 ἡμερέων ὁδὸν, διαβαίνει ἐς τὴν ἡμετέραν. εἰ δ’ ἡμέας
 βούλει ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέραν,
 25 σὺ τῶντ’¹⁰⁴ τοῦτο ποίει.” Ταῦτα δὲ ἀκούσας ὁ
 Κῦρος, συνεκάλεσε Περσέων τοὺς πρῶτους· συνα-
 γείρας δὲ τούτους, ἐς μέσον σφί προετίθει¹⁰⁵ τὸ
 πρῆγμα, συμβουλευόμενος ὁκότερα ποιέη. τῶν δὲ
 κατὰ τῶντ’ αἱ γινῶμαι συνεξέπιπτον, κελευόντων
 30 ἐσδέκεσθαι¹⁰⁶ Τόμυριν τε καὶ τὸν στρατὸν αὐτῆς ἐς
 τὴν χώραν.
 (B. i. 205, 206.)

Croesus, who was still in attendance on Cyrus, is urgent on him to follow Tomyris into her own country, recommending him to leave his camp stored with savoury meats and wine in abundance, that the Massagetae might become an easy prey after a long debauch.

III. § 10.

Παρῶν δὲ καὶ μεμφόμενος τὴν γνώμην ταύτην

Κροῖσος ὁ Λυδὸς, ἀπεδείκνυτο^{10a} ἐναντίν τῇ προ-
 κειμένη γνώμῃ, λέγων τάδε· “ὦ βασιλεῦ, εἶπον
 μὲν καὶ πρότερόν τοι, ὅτι ἐπεὶ με Ζεὺς ἔδωκε τοι,
 τὸ ἄν ὁρῶ σφάλμα ἐὼν οἴκῳ τῷ σῷ, κατὰ δύναμιν 5
 ἀποτρέψειν. τὰ δέ μοι παθήματα, ἐόντα ἀχάρита,
 μαθήματα ἐγεγόνεε^{8b}. Εἰ μὲν ἀθάνατος δοκέεις
 εἶναι, καὶ στρατιῆς τοιαύτης ἄρχειν, οὐδὲν ἄν εἴη
 πρήγμα γνώμας ἐμέ σοι ἀποφαίνεσθαι. εἰ δὲ ἔγ-
 νωκας ὅτι ἄνθρωπος καὶ σὺ εἷς, καὶ ἐτέρων τοιῶνδε 10
 ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὡς κύκλος τῶν ἀνθρω-
 πητῶν ἐστὶ πρηγμάτων· περιφερόμενος δὲ, οὐκ ἔα
 αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν. ἤδη ὦν ἐγὼ γνώμην ἔχω
 περὶ τοῦ προκειμένου πρήγματος τὰ ἔμπαλιν ἢ
 οὗτοι. εἰ γὰρ ἐθελήσομεν ἐσδέξασθαι τοὺς πολε- 15
 μίους ἐς τὴν χώραν, ὅδε τοι ἐν αὐτῷ κίνδυνος ἐνι·
 ἐσσωθεῖς μὲν, προσαπολλύεις πᾶσαν τὴν ἀρχήν·
 δῆλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται, οὐ τὸ
 ὀπίσω φεύξονται, ἀλλ’ ἐπ’ ἀρχὰς τὰς σὰς ἐλῶσι.
 νικῶν δὲ, οὐ νικᾷς τρσοῦτον, ὅσον εἰ διαβὰς ἐς τὴν 20
 ἐκείνων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τῶντὸ^{4a}
 γὰρ ἀντιθήσω ἐκείνῳ, ὅτι νικήσας τοὺς ἀντιευμένους
 ἐλᾷς ἰθὺ τῆς ἀρχῆς τῆς Τομύριος. Χωρὶς τε τοῦ
 ἀπηγημένου, αἰσχροὺ καὶ οὐκ ἀνασχετὸν, Κῦρόν γε
 τὸν Καμβύσειω γυναικὶ εἷξαντα ὑποχωρῆσαι τῆς 25
 χώρας. Νῦν ὦν μοι δοκεῖ, διαβάντας προελθεῖν
 ὅσον ἄν ἐκεῖνοι διεξίωτι· ἐνθεῦτεν δὲ τάδε ποιεῖν-
 τας, πειρᾶσθαι ἐκείνων περιγενέσθαι. ὡς γὰρ ἐγὼ

πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν
 30 ἄπειροι, καὶ καλῶν μεγάλων ἀπαθέες. τούτοισι δὲ
 τοῖσι ἀνδράσι, τῶν προβάτων ἀφειδέως πολλὰ
 κατακόψαντας, καὶ σκευάσαντας, προθεῖναι ἐν τῷ
 στρατοπέδῳ τῷ ἡμετέρῳ δαίτα· πρὸς δὲ, καὶ κρη-
 τήρας ἀφειδέως οἴνου ἀκρήτου, καὶ σιτία παντοῖα.
 35 ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς
 τὸ φλαυρότατον, τοὺς λοιποὺς αὐτῖς^{1a} ἐξαναχωρέειν
 ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω,
 κεῖνοι ἰδόμενοι ἀγαθὰ πολλὰ, τρέψονται τε πρὸς
 αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν^{1b} λείπεται ἀπόδεξις^{3a}
 40 ἔργων μεγάλων.”

(B. i. 207.)

Cyrus follows the advice of Croesus, crosses the Araxes, and defeats the Massagetae in battle. Among the captives was Spargapises, son of Tomyris.

III. § 11.

Γινῶμαι μὲν αὐται συνέσταςαν. Κῦρος δὲ, με-
 τεῖς τὴν προτέρεην γνώμην, τὴν Κροίσου δὲ ἐλόμενος,
 προηγόρευε Τομύρι ἐξαναχωρέειν, ὡς αὐτοῦ διαβη-
 σομένου ἐπ' ἐκείνην. ἡ μὲν δὲ ἐξαναχώρεε, κατὰ^{1a}
 5 ὑπέσχετο πρῶτα. Κῦρος δὲ, Κροῖσον ἐς τὰς χεῖρας
 ἐσθεῖς τῷ ἑωυτοῦ παιδί Καμβύσῃ, τῷ περ τὴν
 βασιλητὴν ἐδίδου, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν
 τε αὐτὸν καὶ εὖ ποιεῖν, ἦν ἡ διάβασις ἡ ἐπὶ
 Μασσαγέτας μὴ ὀρθωθῇ· ταῦτα ἐντειλάμενος, καί,

ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποταμὸν, καὶ ὁ στρατὸς αὐτοῦ·

Κῦρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξου ἡμέρης ὁδὸν, ἐποίησε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν Ἀράξου, λειφθέντος δὲ τοῦ ἀχρηίου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίῃ τοῦ στρατοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευσεν ἀλεξομένους, καὶ τὴν προκειμένην ἰδόντες δαίτα, ὡς ἐχειρώσαντο τοὺς ἐναντίους, κλιθέντες δαίνυντο· πληρωθέντες δὲ φορβῆς καὶ οἴνου, εὐδον. οἱ δὲ Πέρσαι ἐπελθόντες πολλοὺς μὲν σφειν ἐφόνευσαν, πολλῶ δ' ἔτι πλεῖνας ἑξώγρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ ὄννομα ἦν Σπαργαπίσης.

25

(B. i. 208, 211.)

Tomiris sends a bitter menace to Cyrus, and taunts him with his dishonourable and unsoldierlike victory. Spargapises prays that his hands may be unbound, and instantly uses his liberty to destroy himself.

III. § 12.

Ἡ δὲ, πυθομένη τά τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ Κῦρον, ἔλεγε τάδε· “Ἀπληστε αἵματος Κῦρε, μηδὲν ἐπαρθῆς· τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι

μαίνεσθε οὕτω ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα,
 ἐπαναπλῶειν ὑμῖν ἔπεα κακὰ, τοιούτῳ φαρμάκῳ
 δολώσας, ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλ' οὐ μάχῃ
 κατὰ τὸ καρτερόν. νῦν ὦν μευ εὖ παραινέουσιν
 10 ὑπόλαβε τὸν λόγον. ἀποδούς μοι τὸν παῖδα, ἅπιθι
 ἐκ τῆσδε τῆς χώρας ἄζήμιος, Μασσαγετέων τριτη-
 μορίδι τοῦ στρατοῦ κατυβρίσας^{1a}. εἰ δὲ μὴ ταῦτα
 σὺ ποιήσεις, ἥλιον ἐπόμενμί τοι τὸν Μασσαγετέων
 δεσπότην, ἢ μὴν σὲ ἐγὼ, καὶ ἅπληστον εὐόντα,
 15 αἵματος κορέσω." Κῦρος μὲν νυν τῶν ἐπέων οὐδένα
 τούτων ἀνενειχθέντων ἐποιέετο λόγον. ὁ δὲ τῆς
 βασιλείης Τομύριος παῖς Σπαργαπίσης, ὥς μιν ὄ-
 τε οἶνος ἀνῆκε, καὶ ἔμαθε ἵνα ᾖ κακοῦ, δεηθεὶς
 Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὥς δὲ ἐλύθη
 20 τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται
 ἐωυτόν. καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ.

(B. i. 212, 213.)

Tomiris is victorious after an obstinate fight, and insults
 the dead body of Cyrus.

III. § 13.

Τόμυρις δὲ, ὥς οἱ ὁ Κῦρος οὐκ ἐσήκουσε, συλλέ-
 ξασα πᾶσαν τὴν ἐωυτῆς δύναμιν, συνέβαλε Κίρῳ.
 ταύτην τὴν μάχην, ὅσαι δὴ βαρβάρων ἀνδρῶν μάχαι
 ἐγένοντο, κρίνω ἰσχυροτάτην γενέσθαι· καὶ δὴ καὶ
 5 πυνθάνομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ
 λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν·

μετὰ δέ, ὥς σφι τὰ βέλεα ἐξετετόξεντο, συμ-
 πεσόντας τῇσι αἰχμῇσί τε καὶ τοῖσι ἐγχειριδίοισι
 συνέχεσθαι· χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι
 μαχομένους, καὶ οὐδετέρους ἐθέλιν φεύγειν· τέλος 10
 δέ, οἱ Μασσαγέται περιεγέγοντο. ἥ τε δὴ πολλή
 τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρη, καὶ
 δὴ καὶ αὐτὸς Κύρος τελευτᾷ, βασιλεύσας τὰ πάντα
 ἐνὸς δέοντα τριήκοντα ἔτεα. ἄσκὸν δὲ πλῆσασα
 αἵματος ἀνθρωπίνου Τόμυρις, ἐδίζητο ἐν τοῖσι 15
 τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὥς δὲ
 εὔρε, ἐναπῆκε^{1a} αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἄσκον·
 λυμαινομένη δὲ τῷ νεκρῷ, ἐπέλεγε τάδε· “Σὺ μὲν ἐμὲ
 ζώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα
 τὸν ἐμὸν ἐλὼν δόλῳ· σὲ δ’ ἐγὼ, κατὰπερ^{1a} ἠπειλήσα, 20
 αἵματος κορέσω.”

(B. i. 214.)

IV. CAMBYSES IN EGYPT.

Cambyses, son of Cyrus, marches against Amasis, King of Egypt, either from the mere lust of conquest, or because Amasis palmed off another woman upon him when he had asked his daughter in marriage. Cambyses, having got a safe conduct from the Arab chiefs, made his way to Egypt and found Psammenitus, son of King Amasis who had lately died, awaiting him.

After an obstinate battle, Cambyses takes the city of Memphis, and the Egyptians and their neighbours surrender themselves.

IV. § 1.

Ἐν δὲ τῷ Πηλουσίῳ καλομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεα. Οἱ δὲ Πέρσαι, ἐπεὶ τε διεξέλασαν τὴν ἄνδρον, ἵζοντο πέλας τῶν Αἰ-
 5 γυπτίων ὡς συμβαλέοντες^{9b}. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατο-
 πέδων πλήθει πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι.

Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν,
 10 ἔπεμπε ἀνὰ ποταμὸν Καμβύσης νέα^{5a} Μυτιληναῖην, κήρυκα ἄγουσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκα-
 λεόμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλλῆς ἐκ τοῦ
 15 τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς ἄνδρας κρεουργηδὸν διασπάσαντες, ἐφόρεον ἐς τὸ τεῖχος.
 καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκούμενοι, χρόνῳ παρέστησαν. Οἱ δὲ προσεχέες Λίβυες, δει-
 σαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδωκαν σφέας αὐτοὺς ἀμαχητί· καὶ φόρον τε ἐτάξαντο,
 20 καὶ δῶρα ἔπεμπον. ὥς δὲ Κυρηναῖοι καὶ Βαρκαῖοι, δείσαντες ὁμοίως ἅ καὶ οἱ Λίβυες, ἕτερα τοιαῦτα ἐποίησαν.

(B. iii. 10-13.)

Psammenitus, sitting at the gate of Memphis, watched with dry eyes his daughter go into slavery, and his son being taken to execution—such sorrow lay too deep for

tears. But he broke down on seeing the beggary and distress of an old friend. Cambyses restored the king to favour, but he was found fomenting a revolt, and was put to death, by being forced to take a draught of bull's blood.

IV. § 2.

Ἡμέρῃ δὲ δεκάτῃ ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας^{1a} ἐς τὸ προάστειον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι, διεπειράτο αὐτοῦ τῆς ψυχῆς, ποίεων 5 τοιάδε. στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἐξέπεμπε ἐπ' ὕδωρ ἔχουσαν ὑδρήϊον· συνέπεμπε δὲ καὶ ἄλλας παρθένας ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὥς δὲ βοῇ τε καὶ κλαυθμῷ παρήϊσαν αἱ παρθένοι παρὰ τοὺς 10 πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων τε καὶ ἀντέκλαιον, ὁρέοντες τὰ τέκνα κεκακωμένα· ὁ δὲ Ψαμμήνιτος, προῖδὼν καὶ μαθὼν, ἔκυψε ἐς τὴν γῆν. παρεξελθουσέων⁵⁰ δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν 15 αὐτὴν ἡλικίην ἐχόντων, τοὺς τε ἀνέχνας κάλφ⁵¹ δεδεμένους, καὶ τὰ στόματα ἐγκεχαλινωμένους. ἤγοντο δὲ ποιὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηϊ⁵². ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου 20 δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ, ἰδὼν παρεξίοντας, καὶ μαθὼν τὸν παῖδα ἀγινεόμενον

ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων, τῶν περικατη-
 μένων^{1a} αὐτὸν, κλαιόντων καὶ δεινὰ ποιούντων, τὸντὸ
 25 ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ. παρελθόντων δὲ
 καὶ τούτων, συνήνεκε ὥστε τῶν συμποτέων οἱ ἄνδρα
 ἀπηλικέστερον^{1a}, ἐκπεπτωκότα ἐκ τῶν ἐόντων,
 ἔχοντά τε οὐδέν, εἰ μὴ ὅσα πτωχὸς, καὶ προσαι-
 τέοντα τὴν στρατιήν, παριέναι Ψαμμήνιτόν τε τὸν
 30 Ἀμάσιος, καὶ τοὺς ἐν τῷ προαστείῳ κατημένους τῶν
 Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας
 μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπλήξατο
 τὴν κεφαλὴν. Ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ
 ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμ-
 35 βύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ
 ποιούμενα, πέμψας ἄγγελον, εἰρώτα αὐτὸν, λέγων
 τάδε· “Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ,
 διότι δὴ τὴν μὲν θυγατέρα ὀρέων κεκακωμένην, καὶ
 τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέβωσας^{4a},
 40 οὔτε ἀπέκλυσας· τὸν δὲ πτωχόν, οὐδέν σοι προσή-
 κοντα, ὡς ἄλλων πυνθάνεται, ἐτίμησας; “Ὁ μὲν δὴ
 ταῦτα ἐπειρώτα, ὁ δ' ἀμείβετο τοῖσδε· “ὦ παῖ
 Κύρου, τὰ μὲν οἰκίῃα ἦν μέζω^{3a} κακὰ ἢ ὥστε ἀνα-
 κλαίειν· τὸ δὲ τοῦ ἐταίρου πένθος, ἄξιον ἦν δακρύων·
 45 ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν, ἐς πτωχότην
 ἀπίκται ἐπὶ γήραος^{5g} οὐδῶ.” Καὶ ταῦτα ὡς ἀπενειχ-
 θέντα ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρῇσθαι. ὡς δὲ
 λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον, ἐτε-
 τεύχεε^{8b} γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ'.

Αἴγυπτον, δακρύνειν δὲ Περσέων τοὺς παρεόντας· 50
 αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἰκτόν τινα, καὶ αὐτίκα
 κελεύειν τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν,
 καὶ αὐτὸν ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν
 παρ' ἐωυτόν. Τὸν μὲν δὴ παῖδα εὗρον οἱ μετιόντες
 οὐκέτι περιέοντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν 55
 δὲ Ψαμμήνιτον ἀναστήσαντες, ἤγον παρὰ Καμβύσεα·
 ἔνθα τοῦ λοιποῦ διαιτάτο, ἔχων οὐδὲν βίαιον. εἰ δὲ
 καὶ ἡπιστήθη μὴ πολυπρηγμονέειν, ἀπέλαβε ἂν
 Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν
 ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας, τῶν, ἦν 60
 καὶ σφῶν ἀποστέωσι^{8d}, ὅμως τοῖσί γε παισὶ αὐτῶν
 ἀποδιδούσι^{10a} τὴν ἀρχήν. νῦν δὲ μηχανώμενος κακὰ
 ὁ Ψαμμήνιτος, ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ
 Αἰγυπτίους ἦλω. ἐπεὶ τε δὲ ἐπάϊστος ἐγένετο, ὑπὸ
 Καμβύσει αἷμα ταύρου πιὼν, ἀπέθανε παραχρῆμα. 65
 οὕτω δὴ οὗτος ἐτελεύτησε.

(B. iii. 14-16.)

After this, Cambyses entered on that career of impiety which was sure to bring down the vengeance of heaven. He sacrilegiously burned the body of his old enemy Amasis, and began to plan wild schemes of conquest.

He sent spies—men of the tribe of Ichthyophagi, because they understood the Ethiopian language—to report upon the power of the Ethiopians, and to carry gifts to the king, a robe of purple dye, a golden necklace, bracelets, a box of perfume, and a cask of wine. But the king sent him back a taunting answer.

IV. § 3.

Ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ
 Ἴχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν,
 ἔλεγον τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης,
 βουλόμενος φίλος τοι καὶ ξεῖνος γενέσθαι, ἡμέας
 5 τε ἀπέπεμψε, ἐς λόγους τοι ἐλθεῖν κελεύων, καὶ
 δῶρα ταῦτά τοι διδοί^{10a}, τοῖσι καὶ αὐτὸς μάλιστα
 ἡδεται χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν ὅτι
 κατόπται ἤκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· “Οὔτε
 ὁ Περσέων βασιλεὺς δῶρα ὑμέας ἔπεμψε φέροντας,
 10 προτιμέων πολλοῦ ἔμοι ξεῖνος γενέσθαι· οὔτε ὑμεῖς
 λέγετε ἀληθέα, ἤκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς,
 οὔτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος,
 οὔτ’ ἂν ἐπεθύμησε χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὔτ’
 ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε ὑπ’^{1a} ὦν μηδὲν
 15 ἡδίκηται. νῦν δὲ αὐτῷ τόξον τόδε διδόντες, τάδε
 ἔπεα λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλευεῖ τῷ
 Περσέων βασιλεῖ, ἐπεὰν οὕτω εὐπετέως ἔλκωσι τὰ
 τόξα Πέρσαι ἐόντα μεγάθει^{2b} τοσαῦτα, τότε ἐπ’
 Αἰθίοπας τοὺς Μακροβίους πλήθει ὑπερβαλλόμενον
 20 στρατεύεσθαι. μέχρι δὲ τούτου, θεοῖσι εἰδέναι χάριν,
 οἳ οὐκ ἐπὶ νόον τράπουσι^{2b} Αἰθιόπων παισὶ γῆν
 ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν.” Ταῦτα δὲ εἶπας,
 καὶ ἀνείς τὸ τόξον, παρέδωκε τοῖσι ἤκουσι. λαβὼν
 δὲ τὸ εἶμα τὸ πορφύρεον, εἰρώτα ὃ τι εἶη, καὶ ὅκως
 25 πεποιημένον. εἰπάντων δὲ τῶν Ἴχθυοφάγων τὴν
 ἀληθινήν περὶ τῆς πορφύρης καὶ τῆς βαφῆς, δολε-

ρούς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερὰ δὲ αὐτῶν
 τὰ εἴματα. δεύτερα δὲ, τὸν χρυσοῦν εἰρώτα στρεπ-
 τὸν τὸν περιανχένιον, καὶ τὰ ψέλια. ἐξηγεομένων
 δὲ τῶν Ἰχθυοφάγων τὸν κόσμον αὐτῶν, γελάσας 30
 ὁ βασιλεὺς, καὶ νομίσας εἶναι σφρα πεδάς, εἶπε ὡς
 παρ' ἐωντοῖσί εἰσι ῥωμαλεώτεραι τούτων πέδαι.
 τρίτον δὲ, εἰρώτα τὸ μύρον. εἰπάντων δὲ τῆς
 ποιήσιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν
 καὶ περὶ τοῦ εἵματος εἶπε. ὡς δὲ ἐς τὸν οἶνον 35
 ἀπίκετο, καὶ ἐπύθετο αὐτοῦ τὴν ποιήσιν, ὑπερησθεὶς
 τῷ πόματι, ἐπείρετο ὃ τι τε σιτέεται ὁ βασιλεὺς,
 καὶ χρόνον ὁκόσον¹⁰ μακρότατον ἀνὴρ Πέρσης ζῷει.
 οἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπαν, ἐξηγησάμενοι
 τῶν πυρῶν τὴν φύσιν· ὀγδώκοντα¹² δ' ἔτεα ζῶης 40
 πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι. πρὸς ταῦτα
 ὁ Αἰθίοψ ἔφη, οὐδὲν θωμάζειν^{2b}, εἰ σιτεόμενοι
 κόπρον, ἔτεα ὀλίγα ζῶουσι· οὐδὲ γὰρ ἂν τοσαῦτα
 δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον,
 φράζων τοῖσι Ἰχθυοφάγοις τὸν οἶνον· τοῦτο γὰρ 45
 ἐωντοὺς ὑπὸ Περσέων ἐσσοῦσθαι. (B. iii. 22.)

Cambyses, transported with anger, sent against the
 Ethiopians an army so ill supplied that in the terrible
 stress of famine they had to turn cannibals. Another host
 sent against the Ammonians perished in a sand storm.

IV. § 4.

Ἀντίκα δὲ ὁ Καμβύσης, ὀργὴν ποιησάμενος,
 ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας· οὔτε παρασκευή

σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἐωυτῷ δούς,
 ὅτι ἐς τὰ ἔσχατα τῆς γῆς ἔμελλε στρατεύεσθαι.
 5 οἷα δὲ ἔμμανής τε ἐὼν καὶ οὐ φρενήρης, ὡς ἤκουε τῶν
 Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς
 παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ
 πεζὸν πάντα ἅμα ἀγόμενος. Ἐπεὶ τε δὲ στρατευό-
 μενος ἐγένετο ἐν Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὡς
 10 πέντε μυριάδας· καὶ τούτοισι μὲν ἐνετέλλετο, Ἀμμων-
 ίους ἐξανδραποδισαμένους τὸ χρηστήριον τὸ τοῦ
 Διὸς ἐμπρῆσαι· αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν,
 ἦϊε ἐπὶ τοὺς Αἰθίοπας. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμ-
 πτον μέρος διεληλυθῆναι τὴν στρατιὴν, αὐτίκα πάντα
 15 αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε^{3b}. μετὰ
 δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα·
 εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχῃε,
 καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν
 γενομένη ἀμαρτάδι ἦν ἂν σοφὸς ἀνὴρ· νῦν δὲ οὐδένα
 20 λόγον ποιεύμενος, ἦϊε αἰεὶ^{3a} ἐς τὸ πρόσω. οἱ δὲ
 στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν,
 ποιηφαγέοντες διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον
 ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ
 δεκάδος γὰρ ἓνα σφέων αὐτῶν ἀποκληρώσαντες, κατέ-
 25 φαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας
 τὴν ἀλληλοφαγίην, ἀπείσ^{1a} τὸν ἐπ' Αἰθίοπας
 στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας,
 πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβῶν δὲ
 κατέβη ἐς Μέμφιν, ὁ μὲν ἐπ' Αἰθίοπας στόλος

οὕτω ἔπρηξε. οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποστα- 30
 λέντες στρατεύεσθαι ἀπικόμενοι μὲν φανεροί εἰσι
 ἐς Ὀασιν πόλιν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ
 Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες
 οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς
 Ἀμμωνίους ἀπίκοντο, οὔτε ὀπίσω ἐνόστησαν. λέγε- 35
 ται δὲ καὶ τὰδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς
 Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας,
 γενέσθαι τε αὐτοὺς μεταξὺ κου μάλιστα αὐτῶν τε
 καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτοῖσι
 ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ 40
 θίνας τῆς ψάμμου, καταχῶσαι σφεας, καὶ τρόφῳ
 τοιούτῳ ἀφανισθῆναι.

(B. iii. 25, 26.)

When Cambyses reached Memphis he found the people celebrating the avatar of the calf Apis. Thereupon he put the priests to death, and stabbed the sacred calf.

IV. § 5.

Ἀπιγμένον δὲ Καμβύσῳ ἐς Μέμφιν, ἐφάνη Αἰ-
 γυπτίοισι ὁ Ἄπις, ἐπιφανέος δὲ τούτου γενομένου,
 αὐτίκα οἱ Αἰγύπτιοι εἴματά τε ἐφόρεον τὰ κάλ-
 λιστα, καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς
 Αἰγυπτίους ποιεῦντας ὁ Καμβύσης, πάγχυ σφέας 5
 καταδόξας, ἐωντοῦ κακῶς πρήξαντος, χαρμόσυνα
 ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμ-
 φιος· ἀπικόμενους δὲ ἐς ὄψιν, εἶρετο “ὅ τι πρό-
 τερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίουν τοιοῦτον

10 οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρείη τῆς
 στρατιῆς πληθὸς τι ἀποβαλὼν;” οἱ δὲ ἔφραζον,
 ὥς σφι θεὸς εἴη φανεῖς, διὰ χρόνου πολλοῦ ἐωθὼς
 ἐπιφαίνεσθαι· καὶ ὥς ἐπεὰν φανῇ τότε πάντες οἱ
 Αἰγύπτιοι κεχαρηκότες ὀρτάζουεν⁴². ταῦτα ἀκούσας
 15 ὁ Καμβύσης ἔφη ψεύδεσθαι σφεας· καὶ ὥς ψευδο-
 μένους, θανάτῳ ἔζημιον. Ἀποκτείνας δὲ τούτους,
 δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὄψιν. λεγόντων δὲ κατὰ
 τὰ αὐτὰ τῶν ἱρέων, οὐ λήσειν ἔφη αὐτὸν, εἰ θεός
 τις χειροῆθης ἀπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα
 20 δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας· οἱ
 μὲν δὴ μετήϊσαν ἄξοντες. Ὡς δὲ ἤγαγον τὸν Ἄπιν
 οἱ ἱρέες, ὁ Καμβύσης, οἷα ἐὼν ὑπομαργότερος,
 σπασάμενος τὸ ἐγχειρίδιον, θέλων τύψαι τὴν
 γαστέρα τοῦ Ἄπιος, παῖει τὸν μηρόν· γελάσας
 25 δὲ, εἶπε πρὸς τοὺς ἱρέας· “ὦ κακαὶ κεφαλαί,
 τοιοῦτοι θεοὶ γίνονται, ἔναιμοί τε καὶ σαρκώδεις, καὶ
 ἐπαῖοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὗτός γε
 ὁ θεός. ἀτὰρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ
 θήσεσθε.” Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα
 30 πρήσσουσι, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπ-
 τίων δὲ τῶν ἄλλων τὸν ἄν λάβωσι ὀρτάζοντα⁴³
 κτείνειν. ὀρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ
 ἱρέες ἐδικαιεῦντο^{9d}. ὁ δὲ Ἄπης πεπληγμένος τὸν
 μηρόν, ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν,
 35 τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν οἱ ἱρέες
 λάθρη Καμβύσει.

(B. iii. 27, 29.)

After this sacrilege Cambyses began to show all the frenzy of a raving madman. He had his brother Smerdis put to death. Then he killed his sister because she mourned, and shot the son of his minister Prexaspes through the heart to prove his own sanity and steadiness of hand.

IV. § 6.

Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μά-
 λιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρει οὗτος, τούτου τε
 ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ
 οὐ σμικρὴ· εἰπεῖν δὲ λέγεται τάδε· “Πρήξασπες, 5
 κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε
 λόγους περὶ ἐμέο ποιεῖνται;” Τὸν δὲ εἰπεῖν· “Ω
 δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέειαι τῇ
 δὲ φιλοινίῃ σέ φασι πλεόνως προσκέεσθαι.” Τὸν
 μὲν δὴ λέγειν ταῦτα περὶ Περσέων. τὸν δὲ, θυμωθέντα, 10
 τοιάδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἶνφ
 προσκείμενον παραφρονεῖν, καὶ οὐκ εἶναι νοήμονα;
 οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθεῖς.”
 Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων
 καὶ Κροίσου, εἶρετο Καμβύσης, κοῖός τις δοκεῖοι ἀνὴρ 15
 εἶναι πρὸς τὸν πατέρα. οἱ δὲ ἀμείβοντο, ὥς εἴη
 ἀμείνων τοῦ πατρός· τὰ τε γὰρ ἐκείνου πάντα
 ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν
 θάλασσαν. Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροίσος
 δὲ παρών τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσει, εἶπε 20
 πρὸς τὸν Καμβύσεα τάδε· “Ἐμοὶ μὲν νυν, ὦ παῖ

Κύρου, οὐ δοκέεις ὁμοίος εἶναι τῷ πατέρει· οὐ γάρ
 κω τοί ἐστί υἱὸς οἷόν σε ἐκείνος κατελίπετο.” ἤσθη
 τε ταῦτα ἀκούσας ὁ Καμβύσης, καὶ ἐπαίνειε τὴν
 25 Κροίσου κρίσιν. Τούτων δὴ ὦν ἐπιμνησθέντα, ὀργῇ
 λέγειν πρὸς τὸν Πρῆξάσπεα· “Σὺ νῦν μάθε αὐτὸς,
 εἰ λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες
 ταῦτα παραφρονέουσι. εἰ μὲν γὰρ τοῦ παιδὸς τοῦ
 σου τοῦδε, ἐστewotos ἐν τοῖσι προθύροισι, βαλὼν
 30 τύχοιμι μέσης τῆς καρδίας, Πέρσαι φανέονται^{9b}
 λέγοντες οὐδέν· ἦν δὲ ἀμάρτω, φάναι Πέρσας τε
 λέγειν ἀληθέα, καὶ ἐμὲ μὴ σωφρονέειν.” Ταῦτα δὲ
 εἰπόντα, καὶ διατείναντα τὸ τόξον, βαλέειν τὸν
 παῖδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν
 35 κελεύειν, καὶ σκέψασθαι τὸ βλῆμα· ὥς δὲ ἐν τῇ
 καρδίῃ εὔρεθῆναι ἐνεόντα τὸν οἶστον, εἰπεῖν πρὸς
 τὸν πατέρα τοῦ παιδὸς, γελάσαντα, καὶ περιχαρέα
 γενόμενον· “Πρῆξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι,
 Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε. νῦν δὲ
 40 μοι εἰπὲ, τίνα εἶδες ἤδη πάντων ἀνθρώπων οὕτως
 ἐπίσκοπα τοξεύοντα;” Πρῆξάσπεα δὲ ὀρέοντα
 ἄνδρα οὐ φρενήρεα, καὶ περὶ ἑωυτῷ δειμαίνοντα,
 εἰπεῖν· “Δέσποτα, οὐδ’ ἂν αὐτὸν ἔγωγε δοκέω τὸν
 θεὸν οὕτω ἂν καλῶς βαλεῖν.”

(B. iii. 34, 35.)

THE END OF CAMBYSES.

The brutal excesses of Cambyses wearied out his Persian subjects. The Magians seized the opportunity

to regain their powers, which had been curtailed by the two last kings. They brought forward an impostor to represent the dead Smerdis, and fostered the spirit of revolt in all the provinces and in the army itself.

Cambyses hastened back from Egypt to punish the pretender and his followers, but in mounting his horse he wounded himself with his own sword in the thigh, just as he had once wounded Apis, and within a month he died at a Syrian village Agbatana, in literal fulfilment of an oracle.

V. THE STORY OF POLYCRATES.

Polycrates was tyrant of Samos (532-523 B.C.). Famous in arts and in arms, he seemed to afford another example of the danger of exceeding prosperity. His friend Amasis, King of Egypt, wrote a letter to him, praying him to sacrifice something that he held most precious, if by so doing he might avert the jealous wrath of heaven.

V. § 1.

Ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτους τὰ πρήγματα ἤϋξετο, καὶ ἦν βεβωμένα^{4a} ἀνά τε τὴν Ἰωνίην, καὶ τὴν ἄλλην Ἑλλάδα. ὅκου γὰρ ἰθύσειε στρατεῦσθαι, πάντα οἱ ἐχώρει εὐτυχέως. ἕκτητο δὲ πεντηκοντέρους τε ἑκατὸν, καὶ χιλίους τοξότας· 5 ἔφερε δὲ καὶ ἦγε πάντας, διακρίνων οὐδένα. τῷ γὰρ φίλῳ ἔφη χαριέσθαι^{9b} μᾶλλον ἀποδιδούς τὰ ἔλαβε, ἢ ἀρχὴν μηδὲν λαβών. συχνὰς μὲν δὴ τῶν νήσων ἀραιρῆκε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστυα· ἐν δὲ δὴ καὶ Λεσβίους, πανστρατιῇ βωθέοντας^{4a} Μι- 10 λησίοισι, ναυμαχίῃ κρατήσας εἶλε, οἱ τὴν τάφρον

περὶ τὸ τεῖχος τὸ ἐν Σάμῳ πᾶσαν δεδεμένῳ
 ὤρυξαν. Καί κως τὸν Ἀμασιν εὐτυχέων μεγα-
 λως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ'
 15 ἦν ἐπιμελές. πολλῶ δὲ ἔτι πλευνός⁴² οἱ εὐτυχίης
 γινομένης, γράψας ἐς βιβλίον τάδε, ἐπέστειλε ἐς
 Σάμον· “Ἀμασις Πολυκράτει ὧδε λέγει. Ἡδὺ
 μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξείνον εὖ πρήσ-
 σοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέ-
 20 σκουσι, τὸ θεῖον ἐπισταμένῳ ὥς ἔστι φθονερόν. καὶ
 κως βούλομαι, καὶ αὐτὸς, καὶ τῶν ἄν κήδωμαι, τὸ
 μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ προσπταίειν·
 καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ πρήσσω,
 ἢ εὐτυχεῖν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα
 25 ἀκούσας, ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρ-
 ριζος, εὐτυχέων τὰ πάντα. Σὺ ὦν νῦν ἐμοὶ πειθό-
 μενος, ποιήσον πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας
 τὸ ἄν εὖρῃς ἐόν τοι πλείστου ἄξιον, καὶ ἐπ’ ᾧ σὺ
 ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο
 30 ἀπόβαλε οὕτω, ὅκως μηκέτι ἤξει ἐς ἀνθρώπους. ἦν
 τε μὴ ἐναλλάξ ἤδη τῷπὸ⁴³ τούτου αἱ εὐτυχίαι τοι
 τῇσι πάθῃσι προσπίπτωσι, τρόπῳ τῷ ἐξ ἐμεῦ
 ὑποκειμένῳ ἀκέο⁸⁰.”

(B. iii. 39, 40.)

Therefore Polycrates cast into the sea a costly emerald ring. But it soon came back to its master in the belly of a fish. When Amasis saw from this, that sentence had gone out against Polycrates, he wrote to him renouncing such dangerous friendship.

V. § 2.

Ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης, καὶ νόφ λαβὼν ὥς οἱ εὖ ὑπετίθετο Ἀμασις, ἐδίζητο ἐπ' ᾧ ἂν μάλιστα τὴν ψυχὴν ἀσηθείη ἀπολομένῃ τῶν κειμηλίων· διζήμενος δ' εὔρισκε τόδε. ἦν οἱ σφρηγὶς^{2d} τὴν ἐφόρει χρυσόδετος, σμαράγδου μὲν λίθου ἐοῦσα, 5 ἔργον δὲ ἦν Θεοδώρου τοῦ Τηλεκλέος Σαμίου· ἐπεὶ ὦν ταύτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίεε τοιαύδε. πεντηκόντερον πληρώσας ἀνδρῶν, ἐσέβη ἐς αὐτήν· μετὰ δὲ, ἀναγαγεῖν ἐκέλευε ἐς τὸ πέλαγος· ὥς δὲ ἀπὸ τῆς νήσου ἐκὰς ἐγένετο, περιελόμενος τὴν σφρηγίδα, 10 πάντων ὁρεόντων τῶν συμπλόνων, ῥίπτει ἐς τὸ πέλαγος· τοῦτο δὲ ποιήσας, ἀπέπλεε. ἀπικόμενος δὲ ἐς τὰ οἰκία, συμφορῇ ἐχρῆτο. Πέμπτη δὲ ἡ ἕκτη ἡμέρῃ ἀπὸ τούτων, τάδε οἱ συνήνεκε γενέσθαι. ἀνὴρ ἄλιεύς, λαβὼν ἰχθὺν μέγαν τε καὶ καλόν, ἡξίου μιν 15 Πολυκράτει δῶρον δοθῆναι· φέρων δὲ ἐπὶ τὰς θύρας, Πολυκράτει ἔφη ἐθέλειν ἐλθεῖν ἐς ὄψιν. χωρήσαντος δὲ οἱ τούτου, ἔλεγε, διδούς τὸν ἰχθύν, “ὦ βασιλεῦ, ἐγὼ τόνδε ἔλων, οὐκ ἐδικαίωσα φέρειν ἐς ἀγορὴν, καίπερ γε ἐὼν ἀποχειροβίωτος, ἀλλὰ μοι ἐδόκεε 20 σεῦ τε εἶναι ἄξιος καὶ τῆς σῆς ἀρχῆς· σοὶ δὲ μιν φέρων δίδωμι.” Ὁ δὲ, ἡσθεῖς τοῖσι ἔπεσι, ἀμείβεται τοῖσδε· “Κάρτα τε εὖ ἐποίησας, καὶ χάρις διπλῇ τῶν τε λόγων καὶ τοῦ δώρου· καί σε ἐπὶ δεῖπνον καλέομεν.” Ὁ μὲν δὲ ἄλιεύς, μέγα ποιεύμενος 25 ταῦτα, ἦε ἐς τὰ οἰκία· τὸν δὲ ἰχθύν τάμνοντες^{2b}

περὶ τὸ τεῖχος τὸ ἐν Σάμῳ πᾶσαν δεδεμένον
 ὥρυξαν. Καί κως τὸν Ἀμασιν εὐτυχέων μεγα-
 λως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ'
 15 ἦν ἐπιμελές. πολλῶ δὲ ἔτι πλευνός⁴² οἱ εὐτυχίης
 γινομένης, γράψας ἐς βιβλίον τάδε, ἐπέστειλε ἐς
 Σάμον· “Ἀμασις Πολυκράτει ὧδε λέγει. Ἡδὺ
 μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξείνον εὖ πρήσ-
 σοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέ-
 20 σκουσι, τὸ θεῖον ἐπισταμένῳ ὥς ἔστι φθονερόν. καί
 κως βούλομαι, καὶ αὐτὸς, καὶ τῶν ἄν κήδωμαι, τὸ
 μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ προσπταίειν·
 καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ πρήσσω,
 ἢ εὐτυχεῖν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα
 25 ἀκούσας, ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρ-
 ριζος, εὐτυχέων τὰ πάντα. Σὺ ὦν νῦν ἐμοὶ πειθό-
 μενος, ποιήσον πρὸς τὰς εὐτυχίας τοιαύδε· φροντίσας
 τὸ ἄν εὖρης ἐόν τοι πλείστου ἄξιον, καὶ ἐπ’ ᾧ σὺ
 ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο
 30 ἀπόβαλε οὕτω, ὅκως μηκέτι ἤξει ἐς ἀνθρώπους. ἦν
 τε μὴ ἐναλλάξ ἤδη τῷπὸ⁴³ τούτου αἱ εὐτυχίαι τοι
 τῇσι πάθῃσι προσπίπτωσι, τρόπῳ τῷ ἐξ ἐμεῦ
 ὑποκειμένῳ ἀκέο⁸⁰.”

(B. iii. 39, 40.)

Therefore Polycrates cast into the sea a costly emerald ring. But it soon came back to its master in the belly of a fish. When Amasis saw from this, that sentence had gone out against Polycrates, he wrote to him renouncing such dangerous friendship.

ἰδὼν πρότερον, ἐπεθύμει λαβὼν αὐτὸν ἀπολέσαι· 5
 ὥς μὲν οἱ πλεῦνες ^{4a} λέγουσι, διὰ τοιήνδε τινὰ
 αἰτίην. ἐπὶ τῶν βασιλέος θυρέων κατήμενον ^{1a} τὸν
 τε Ὀροίτην καὶ ἄλλον Πέρσην, τῷ οὖνομα εἶναι
 Μιτροβάτεια, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ,
 τούτους ἐκ λόγων ἐς νείκεα συμπεσεῖν. κρινομένων 10
 δὲ περὶ ἀρετῆς, εἰπεῖν τὸν Μιτροβάτεια τῷ Ὀροίτῃ,
 προφέροντα· “Σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὃς βασιλεῖ
 νῆσον Σάμον πρὸς τῷ σῷ νομῷ προσκειμένην οὐ
 προσεκτίησας ⁸⁰, ὥδε δὴ τι εἴδουσιν εὐπετέα χειρωθῆναι;
 τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὀπλίτησι 15
 ἐπαναστὰς ἔσχε, καὶ νῦν αὐτῆς τυραννεῖ.” Ὁ
 δὲ ὢν Ὀροίτης, ἰζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ
 Μαιάνδρου ποταμοῦ οἰκημένη, ἔπεμπε Μύρσον τὸν
 Γύγῳ, ἄνδρα Λυδὸν, ἐς Σάμον ἀγγελίην φέροντα,
 μαθὼν τοῦ Πολυκράτους τὸν νόον. Πολυκράτης γάρ 20
 ἐστὶ πρῶτος τῶν ἡμεῖς ἴδμεν Ἑλλήνων, ὃς θαλασσο-
 κρατεῖν ἐπενοήθη, πάρεξ Μίνωός τε τοῦ Κνωστίου,
 καὶ εἰ δὴ τις ἄλλος πρότερος τούτου ἦρξε τῆς θαλάσ-
 σης· τῆς δὲ ἀνθρωπίνης λεγομένης γενεῆς Πολυ-
 κράτης ἐστὶ πρῶτος, ἐλπίδας πολλὰς ἔχων Ἰωνίης τε 25
 καὶ νήσων ἄρξειν. μαθὼν ὦν ταῦτά μιν διανοούμενον ὁ
 Ὀροίτης, πέμψας ἀγγελίην, ἔλεγε τάδε· “Ὀροίτης
 Πολυκράτει ὥδε λέγει. Πυνθάνομαι ἐπιβουλεύειν σε
 πρήγμασι μεγάλοισι, καὶ χρήματά τοι οὐκ εἶναι
 κατὰ τὰ φρονήματα. σύ νυν ὥδε ποιήσας, ὀρθώσεις 30
 μὲν σεωπτόν, σώσεις δὲ καὶ ἐμέ. ἐμοὶ γὰρ βασιλεῦς

σίτου οὐδεμίαν παραγωγείας, οὔτε λόγον ἐωυτῷ δούς,
 ὅτι ἐς τὰ ἔσχατα τῆς γῆς ἔμελλε στρατεύεσθαι.
 5 οἷα δὲ ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης, ὡς ἤκουε τῶν
 Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς
 παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ
 πεζὸν πάντα ἅμα ἀγόμενος. Ἐπεὶ τε δὲ στρατευό-
 μενος ἐγένετο ἐν Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὡς
 10 πέντε μυριάδας· καὶ τούτοισι μὲν ἐνετέλλετο, Ἀμμων-
 ίους ἐξανδραποδισαμένους τὸ χρηστήριον τὸ τοῦ
 Διὸς ἐμπρῆσαι· αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν,
 ἥϊε ἐπὶ τοὺς Αἰθίοπας. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμ-
 πτον μέρος διεληλυθῆναι τὴν στρατιὴν, αὐτίκα πάντα
 15 αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε^{8b}. μετὰ
 δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα·
 εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχῃ,
 καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν
 γενομένη ἀμαρτάδι ἣν ἂν σοφὸς ἀνὴρ· νῦν δὲ οὐδένα
 20 λόγον ποιεύμενος, ἥϊε αἰεὶ^{3a} ἐς τὸ πρόσω. οἱ δὲ
 στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν,
 ποιηφαγέοντες διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον
 ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ
 δεκάδος γὰρ ἓνα σφέων αὐτῶν ἀποκληρώσαντες, κατέ-
 25 φαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας
 τὴν ἀλληλοφαγίην, ἀπείς^{1a} τὸν ἐπ' Αἰθίοπας
 στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας,
 πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβῶν δὲ
 κατέβη ἐς Μέμφιν, ὁ μὲν ἐπ' Αἰθίοπας στόλος

οὕτω ἔπρηξε. οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποστα- 30
 λέντες στρατεύεσθαι ἀπικόμενοι μὲν φανοροί εἰσι
 ἐς Ὀασιν πόλιν· τὸ ἐνθεῦτεν δέ, ὅτι μὴ αὐτοὶ
 Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες
 οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς
 Ἀμμωνίους ἀπίκοντο, οὔτε ὀπίσω ἐνόστησαν. λέγε- 35
 ται δὲ καὶ τάδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς
 Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας,
 γενέσθαι τε αὐτοὺς μεταξὺ κου μάλιστα αὐτῶν τε
 καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτοῖσι
 ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ 40
 θίνας τῆς ψάμμου, καταχῶσαί σφεας, καὶ τρόπῳ
 τοιούτῳ ἀφανισθῆναι.

(B. iii. 25, 26.)

When Cambyses reached Memphis he found the people celebrating the avatar of the calf Apis. Thereupon he put the priests to death, and stabbed the sacred calf.

IV. § 5.

Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν, ἐφάνη Αἰ-
 γυπτίοισι ὁ Ἄπις, ἐπιφανέος δὲ τούτου γενομένου,
 αὐτίκα οἱ Αἰγύπτιοι εἴματά τε ἐφόρεον τὰ κάλ-
 λιστα, καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς
 Αἰγυπτίους ποιεῦντας ὁ Καμβύσης, πάγχυ σφέας 5
 καταδόξας, ἑωυτοῦ κακῶς πρήξαντος, χαρμόσυνα
 ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμ-
 φιος· ἀπικομένους δὲ ἐς ὄψιν, εἶρετο “ὅ τι πρό-
 τερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίουν τοιούτον

σώματος ἱκμάδα. Πολυκράτεος μὲν δὴ αἱ πολλαὶ
 εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, τῇ οἱ Ἀμασις ὁ
 Αἰγύπτου βασιλεὺς προεμαντεύσατο.

(B. iii. 123-125.)

VI. THE STORY OF ZOPYRUS.

The story of Cambyses ended with the usurpation of the throne by the false Smerdis, through the influence of the magi. The imposture was soon discovered, and seven of the principal men of Persia formed a conspiracy and assassinated the pretender in his palace, along with the magi his accomplices.

Darius, son of Hystapes, succeeded to the throne of Persia, and thoroughly organised his kingdom by a system of satrapies.

But the satrapy of Babylon was soon in revolt, and Darius laid siege to the city, which held out for twenty months, till Zopyrus, a noble Persian, proposed a stratagem for gaining admission into the town: like the trick by which Tarquin became master of Gabii (Livy, i. 53).

VI. § 1.

Ὁ μὲν Ζώπυρος προσελθὼν Δαρείῳ ἀπεπνύ-
 θάνετο, εἰ περὶ πολλοῦ κάρτα ποιέεται τὴν Βαβυ-
 λῶνα εἰλεῖν. πυθόμενος δὲ ὡς πολλοῦ τιμῆτο, ἄλλο
 ἐβουλεύετο, ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτήν, καὶ
 5 ἐωντοῦ τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσησι
 αἱ ἀγαθοεργίαι ἐς τὸ πρόσω μεγάθεος^{2b} τιμῶνται.
 Ἄλλῃ μὲν νυν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναι

After this sacrilege Cambyses began to show all the frenzy of a raving madman. He had his brother Smerdis put to death. Then he killed his sister because she mourned, and shot the son of his minister Prexaspes through the heart to prove his own sanity and steadiness of hand.

IV. § 6.

Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μά-
 λιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρει οὗτος, τούτου τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ οὐ σμικρὴ· εἰπεῖν δὲ λέγεται τάδε· “Πρήξασπες, 5
 κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν· “Ὡ δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέειαι τῇ δὲ φιλοινίῃ σέ φασι πλεόνως προσκέεσθαι.” Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων. τὸν δὲ, θυμωθέντα, 10
 τοιαύδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἶνφ προσκείμενον παραφρονέειν, καὶ οὐκ εἶναι νοήμονα; οὐδ' ἄρα σφένω οἱ πρότεροι λόγοι ἦσαν ἀληθές.” Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων καὶ Κροίσου, εἶρετο Καμβύσης, κοῖός τις δοκεῖοι ἀνὴρ 15
 εἶναι πρὸς τὸν πατέρα. οἱ δὲ ἀμείβοντο, ὥς εἴη ἀμείνων τοῦ πατρός· τὰ τε γὰρ ἐκείνου πάντα ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν θάλασσαν. Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροῖσος δὲ παρεών τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσει, εἶπε 20
 πρὸς τὸν Καμβύσεα τάδε· “Ἐμοὶ μὲν νυν, ὦ παῖ

10 οὐδὲν Αἰγύπτιοι· τότε δέ, ἐπεὶ αὐτὸς παρήϊη τῆς
 στρατιῆς πληθὸς τι ἀποβαλὼν;” οἱ δὲ ἔφραζον,
 ὥς σφι θεὸς εἴη φανείς, διὰ χρόνου πολλοῦ ἐωθὼς
 ἐπιφαίνεσθαι· καὶ ὥς ἐπεὰν φανῇ τότε πάντες οἱ
 Αἰγύπτιοι κεχαρηκότες ὀρτάζοιεν⁴². ταῦτα ἀκούσας
 15 ὁ Καμβύσης ἔφη ψεύδεσθαι σφεας· καὶ ὥς ψευδο-
 μένους, θανάτῳ ἔζημίον. Ἀποκτείνας δὲ τούτους,
 δεῦτερα τοὺς ἱρέας ἐκάλεε εἰς ὄψιν. λεγόντων δὲ κατὰ
 τὰ αὐτὰ τῶν ἱρέων, οὐ λήσιν ἔφη αὐτὸν, εἰ θεὸς
 τις χειροῆθης ἀπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα
 20 δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας· οἱ
 μὲν δὴ μετήϊσαν ἄξοντες. Ὡς δὲ ἤγαγον τὸν Ἄπιν
 οἱ ἱρέες, ὁ Καμβύσης, οἷα ἐὼν ὑπομαργότερος,
 σπασάμενος τὸ ἐγχειρίδιον, θέλων τύψαι τὴν
 γαστέρα τοῦ Ἄπιος, παῖει τὸν μηρόν· γελάσας
 25 δὲ, εἶπε πρὸς τοὺς ἱρέας· “ὦ κακαὶ κεφαλαί,
 τοιοῦτοι θεοὶ γίνονται, ἔναιμοί τε καὶ σαρκώδεις, καὶ
 ἐπαῖοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὗτός γε
 ὁ θεός. ἀτάρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ
 θήσεσθε.” Ταῦτα εἶπας, ἐνετείλατο τοῖσι ταῦτα
 30 πρήσσουσι, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπ-
 τίων δὲ τῶν ἄλλων τὸν ἄν λάβωσι ὀρτάζοντα⁴²
 κτείνειν. ὀρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ
 ἱρέες ἐδίκαιευντο^{9d}. ὁ δὲ Ἄπης πεπληγμένος τὸν
 μηρόν, ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν,
 35 τελευτατήσαντα ἐκ τοῦ τρώματος, ἔθαψαν οἱ ἱρέες
 λάθρῃ Καμβύσῳ.

After this sacrilege Cambyses began to show all the frenzy of a raving madman. He had his brother Smerdis put to death. Then he killed his sister because she mourned, and shot the son of his minister Prexaspes through the heart to prove his own sanity and steadiness of hand.

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Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα, τὸν ἐτίμα τε μά-
 λιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος, τούτου τε
 ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ
 οὐ σμικρὴ· εἰπεῖν δὲ λέγεται τάδε· “Πρηξασπες, 5
 κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε
 λόγους περὶ ἐμέο ποιεῖνται;” Τὸν δὲ εἰπεῖν· “ὦ
 δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέσαι τῇ
 δὲ φιλοινίῃ σέ φασι πλεόνως προσκέεσθαι.” Τὸν
 μὲν δὴ λέγειν ταῦτα περὶ Περσέων. τὸν δὲ, θυμωθέντα, 10
 τοιάδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἶνφ
 προσκείμενον παραφρονέειν, καὶ οὐκ εἶναι νοήμονα;
 οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθείες.”
 Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων
 καὶ Κροίσου, εἶρετο Καμβύσης, κοῖός τις δοκέει ἀνὴρ 15
 εἶναι πρὸς τὸν πατέρα. οἱ δὲ ἀμείβοντο, ὥς εἴη
 ἀμείνων τοῦ πατρός· τά τε γὰρ ἐκείνου πάντα
 ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν
 θάλασσαν. Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροῖσος
 δὲ παρών τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσει, εἶπε 20
 πρὸς τὸν Καμβύσεα τάδε· “Ἐμοὶ μὲν νυν, ὦ παῖ

ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν
 τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ
 35 Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι
 αἰνέοντες. ὁ δὲ, αὐτὶς διαλιπὼν τὰς συγκειμένας
 ἡμέρας, ἐξήγαγε ἐς τὸ προειρημένον· καὶ κυκλωσά-
 μενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ
 τοῦτο κατέργαστο, πάντα δὴ ἦν ἐν τοῖσι Βαβυλῶ-
 40 νίοισι Ζώπυρος, καὶ στρατάρχης τε οὗτός σφι καὶ
 τειχοφύλαξ ἀπεδέδεκτο^{3d}. (B. iii. 156, 157.)

So when Darius made his attack, Zopyrus admitted the Persian troops into the city, and Babylon was taken. But Darius used to say that he would rather that Zopyrus was whole, than that he himself were master of twenty Babylons.

VI. § 3.

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιου-
 μένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον
 ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι ἀνα-
 βάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρα-
 5 τὴν προσβάλλονσαν· ὁ δὲ Ζώπυρος τὰς τε Κισσίας
 καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας, ἐσῆκε
 τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ
 μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ
 Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἐωντοῦ
 10 τᾷξι^{5h} ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδοδομένοι.

Βαβυλῶν μὲν νυν οὕτω τὸ δεύτερον αἰρέθη. Δα-
 ρεῖος δὲ ἐπεὶ τε ἐκοάτησε τῶν Βαβυλωνίων, τοῦτο

μέν, σφρων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας
 ἀπέσπασε· τὸ γὰρ πρότερον ἐλὼν Κῦρος τὴν Βα-
 βυλῶνα, ἐποίησε τούτων οὐδέτερον· τοῦτο δέ, ὁ 15
 Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα
 ἐς τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ λοιποῖσι
 Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. Ζωπύρου
 δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ 20
 Δαρεῖφ κριτῇ, οὔτε τῶν ὕστερον γενομένων, οὔτε
 τῶν πρότερον, ὅτι μὴ Κῦρος μούνος· τούτῳ γὰρ
 οὐδεὶς Περσέων ἠξιώσέ κω ἐωντὸν συμβαλεῖν.
 Πολλάκις δὲ Δαρεῖον λέγεται γινώμην τήνδε ἀποδέ-
 ξασθαι, ὡς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθέα
 τῆς ἀεικείης μᾶλλον, ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς 25
 τῇ ἐούσῃ προσγενέσθαι.

(B. iii. 158, 159.)

VII. DARIUS IN SCYTHIA.

Cyrus had conquered Asia : Cambyses, Africa : Darius
 felt that he must complete the conquest of Europe.
 Therefore he planned a vast expedition against the
 Scythians, a nomad people living in the steppes north of
 the Black and Caspian Seas. Having bridged the Thracian
 Bosphorus and the Danube, he left his bridge over the
 river in charge of his Ionian fleet, while he pushed on
 with 700,000 men of different nationalities from all parts
 of his kingdom, and penetrated the northern wilderness.
 But the Scythians slipped away before his advance, and
 drew him on and on in pursuit.

At last Darius appealed to the Scythian king to stand and give battle or else to send presents of earth and water in token of submission.

The Scythian king said he would make no tender of submission, but would send some presents much more to the purpose.

VII. § 1.

Πέμψας Δαρείος ἱππέα παρὰ τὸν Σκυθέων βασι-
 λέα Ἰδάνθουρον, ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν, τί
 φεύγεις αἰεὶ^{3a}, ἐξόν τοι τῶνδε τὰ ἕτερα ποιεῖν; εἰ
 μὲν γὰρ ἀξιώχρεος^{3c} δοκέεις εἶναι σεωυτῷ τοῖσι
 5 ἐμοῖσι πρήγμασι ἀντιωθῆναι, σὺ δὲ στάς τε καὶ
 παυσάμενος πλάνης μάχεσθαι· εἰ δὲ συγγινώσκειαι
 εἶναι ἥσσω, σὺ δὲ καὶ οὕτω παυσάμενος τοῦ δρόμου,
 δεσπότη τῷ σῷ δῶρα φέρων γῆν τε καὶ ὕδωρ, ἐλθὲ
 εἰς λόγους.” Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς
 10 Ἰδάνθουρος ἔλεγε τάδε· “Οὕτω τὸ ἐμὸν ἔχει, ὦ
 Πέρσα· ἐγὼ οὐδένα κω ἀνθρώπων δείσας ἔφυγον,
 οὔτε πρότερον, οὔτε νῦν σε φεύγω· οὐδέ τι νεώτερόν
 εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ ἐώθεα^{3b} ποιεῖν. ὅ τι
 δὲ οὐκ ἀντίκα μάχομαί τοι, ἐγὼ καὶ τοῦτο σημανέω^{3b}.
 15 ἡμῖν οὔτε ἄστυα, οὔτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι
 δείσαντες μὴ ἀλφῇ ἢ καρῇ ταχύτερον συμμίσσοιμεν
 ἂν εἰς μάχην ὑμῖν· εἰ δὲ δέοι πάντως εἰς τοῦτο κατὰ
 τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν ἐόντες τάφοι
 πατρῴοι. φέρετε, τούτους ἀνευρόντες, συγχέειν
 20 πειρᾶσθε· αὐτούς· καὶ γνώσεσθε τότε, εἴτε ὑμῖν
 μαχησόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχησό-

μεθα. πρότερον δὲ, ἣν μὴ ἡμέας λόγος αἰρέη, οὐ
 συμμίζομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω.
 Δεσπότης δὲ ἐμοὺς Δία τε ἐγὼ νομίζω, τὸν ἐμὸν
 πρόγονον, καὶ Ἰστίην τὴν Σκυθέων βασιλείαν, μού- 25
 νους εἶναι. Σοὶ δὲ ἀντὶ μὲν δώρων γῆς τε καὶ
 ἕδατος, δῶρα πέμψω τοιαῦτα οἷά σοι πρέπει ἐλθεῖν·
 ἀντὶ δὲ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν
 λέγω.” Ὁ μὲν δὲ κῆρυξ οἰχώκεε ἀγγελέων ταῦτα
 Δαρείῳ.

(B. iv. 126, 127.) 30

The Scythian policy reduced Darius to great straits, and understanding the menacing meaning of the Scythian presents which had reached him, he was glad to take the advice of Gobryas, and make a hurried retreat before his communications were cut off by the breaking up of the bridge over the Danube.

VII. § 2.

Τέλος δὲ Δαρείος τε ἐν ἀπορίῃσι εἶχετο, καὶ οἱ
 Σκυθέων βασιλεῖς μαθόντες τοῦτο, ἔπεμπον κήρυκα,
 δῶρα Δαρείῳ φέροντα, ὄρνιθά τε, καὶ μῦν, καὶ βάρ-
 θρακον^{1b}, καὶ οἷστους πέντε. Πέρσαι δὲ τὸν φέροντα
 τὰ δῶρα ἐπειρώτεον τὸν νόον τῶν διδομένων· ὁ δὲ 5
 οὐδὲν ἔφη οἱ ἐπεστάλθαι ἄλλο ἢ δόντα τὴν ταχίστην
 ἀπαλλάσσεσθαι· αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ
 σοφοὶ εἰσι, γινῶναι τὸ ἐθέλει τὰ δῶρα λέγειν. ταῦτα
 ἀκούσαντες οἱ Πέρσαι, ἐβουλεύοντο. Δαρεῖον
 μὲν νυν ἡ γνώμη ἦν Σκύθας ἐωντῷ διδόναι σφέας τε 10
 αὐτοὺς, καὶ γῆν τε καὶ ὕδωρ· εἰκάζων τῇδε, ὥς μῦς

μὲν ἐν γῇ γίνεται, καρπὸν τὸν αὐτὸν ἀνθρώπων
 σιτεόμενος· βάθρακος δὲ ἐν ὕδατι· ὄρνις δὲ μάλιστα
 οἶκε ἵππῳ· τοὺς δὲ οἰστοὺς, ὡς τὴν ἐώντων ἀλκὴν
 15 παραδιδούσι. αὕτη μὲν Δαρεῖφ ἡ γνώμη ἀπεδέδεκτο.
 Συνεστήκεε δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύεω, τῶν
 ἀνδρῶν τῶν ἑπτὰ ἐνὸς τῶν τὸν Μάγον κατελόντων,
 εἰκάζοντος τὰ δῶρα λέγειν· “Ἦν μὴ ὄρνιθες γενό-
 μενοι ἀναπτῆσθε ἐς τὸν οὐρανόν, ὦ Πέρσαι, ἡ μύες
 20 γενόμενοι κατὰ τῆς γῆς καταδύσητε ἢ βάθρακοι
 γενόμενοι ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστή-
 σετε ὀπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.”

Πέρσησι δὲ, μετὰ τὰ δῶρα τὰ ἐλθόντα Δαρεῖφ,
 ἀντετάχθησαν οἱ Σκύθαι πεζῶ καὶ ἵπποισι, ὡς συμ-
 25 βαλέοντες. τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς⁶²
 ἐς τὸ μέσον διήϊξε· τῶν δὲ ὡς ἕκαστοι ὤρεον¹⁹⁰ τὸν
 λαγόν, ἐδίωκον. ταραχθέντων δὲ τῶν Σκυθῶν, καὶ
 βοῇ χρεωμένων, εἶρετο ὁ Δαρεῖος τῶν ἀντιπολεμίων
 τὸν θόρυβον· πυθόμενος δὲ σφεας τὸν λαγὸν διώ-
 30 κοντας, εἶπε ἄρα πρὸς τοὺς περ ἐώθεε καὶ τὰ ἄλλα
 λέγειν· “Οὔτοι ὦνδρες ἡμέων πολλὸν καταφρον-
 εῖουσιν· καὶ μοι νῦν φαίνεται Γωβρύης εἶπαι περὶ τῶν
 Σκυθικῶν δῶρων ὀρθῶς. ὡς ὦν οὕτως ἤδη δοκεόντων
 καὶ αὐτῷ μοι ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφα-
 35 λῶς ἡ κομιδὴ ἡμῖν ἔσται τὸ ὀπίσω.” Πρὸς ταῦτα
 Γωβρύης εἶπε· “ὦ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ
 λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν τὴν ἀπορίην·
 ἐλθὼν δὲ μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαί-

ζοντας ἡμῖν. Νῦν ὦν μοι δοκείει, ἐπὴν τάχιστα νύξ
 ἐπέλθῃ, ἐκκαύσαντας τὰ πυρὰ, ὡς καὶ ἄλλοτε ἐώθαμεν 40
 ποιεῖν, τῶν στρατιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς
 τάλαιπωρίας ἐξαπατήσαντας, καὶ τοὺς ὄνους πάντας
 καταδήσαντας, ἀπαλλάσσεσθαι, πρὶν ἢ καὶ ἐπὶ τὸν
 Ἴστρον ἰθῦσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ
 τι Ἴωσι δόξαι τὸ ἡμέας οἶόν τε εἶσθαι ἐξεργάσασθαι.” 45
 Γωβρύης μὲν ταῦτα συνεβούλενε.

(B. iv. 131-134.)

Retreat of Darius.

VII. § 3.

Μετὰ δὲ, νύξ τε ἐγένετο, καὶ Δαρεῖος ἐχρᾶτο τῇ
 γνῶμῃ ταύτῃ. τοὺς μὲν καματηροὺς τῶν ἀνδρῶν, καὶ
 τῶν ἦν ἐλάχιστος ἀπολλυμένων λόγος, καὶ τοὺς ὄνους
 πάντας καταδήσας, κατέλιπε αὐτοῦ ταύτῃ ἐν τῷ
 στρατοπέδῳ. κατέλιπε δὲ τοὺς τε ὄνους καὶ τοὺς 5
 ἀσθενεῖς τῆς στρατιῆς, τῶνδε εἵνεκεν· ἵνα οἱ μὲν
 ὄνοι βοὴν παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς
 μὲν εἵνεκεν κατελίποντο, προφάσιος δὲ τῆσδε δη-
 λαδὴ ὡς αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ
 ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ 10
 στρατόπεδον τοῦτον τὸν χρόνον ῥυοῖατο^{8*}. ταῦτα
 τοῖσι ὑπολειπομένοισι ὑποθέμενος ὁ Δαρεῖος, καὶ
 πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπείγετο ἐπὶ τὸν
 Ἴστρον. οἱ δὲ ὄνοι, ἐρημωθέντες τοῦ ὁμίλου, οὕτω
 μὲν δὴ μᾶλλον πολλῷ ἴσαν τῆς φωνῆς· ἀκούσαντες 15
 δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυ κατὰ χώραν ἤλπιζον

τοὺς Πέρσας εἶναι. Ἡμέρης δὲ γενομένης, γνόντες
οἱ ὑπολειφθέντες ὡς προδεδομένοι εἶεν ὑπὸ Δαρείου,
χεῖράς τε προετείνοντο τοῖσι Σκύθησι, καὶ ἔλεγον τὰ
20 κατήκοντα. οἱ δὲ Σκύθαι ὡς ἤκουσαν ταῦτα ἐδίωκον
τοὺς Πέρσας ἰθὺ τοῦ Ἰστροῦ.

(B. iv. 135, 136.)

The Scythian horsemen reached the bridge before Darius, and urged the Ionians to destroy it. The Athenian Miltiades, then tyrant of the Thracian Chersonese, called on his countrymen to seize this chance of throwing off the Persian yoke, but he was overruled by Histiaeus of Miletus; so Darius brought back into Asia the remnant of his great army.

VIII. STORY OF THE PEISISTRATIDAE.

Athens was divided between different political parties; the men of the Plain, and of the Coast, and a third party, the men of the Mountains. Peisistratus, son of Hippocrates, espoused the cause of the mountaineers, and having by a stratagem got leave to keep an armed band of retainers, he seized the citadel and made himself master of Athens.

VII. § 1.

Στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πε-
δίου Ἀθηναίων, καὶ τῶν μὲν προεστεῶτος Μεγακλέος
τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου
Ἀριστολαΐδew, ὁ μὲν Πεισίστρατος καταφρονήσας
5 τὴν τυραννίδα, ἤγειρε τρίτην στάσιν. συλλέξας δὲ
στασιώτας, καὶ τῷ λόγῳ τῶν ὑπερακρίων προστάς,

μηχανᾶται τοιάδε. τρωματίσας^{3b} ἑωυτόν τε καὶ
 ἡμιόνους, ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος, ὥς ἐκπε-
 φευγῶς τοὺς ἐχθροὺς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν
 ἠθέλησαν ἀπολέσαι δῆθεν· ἐδέετό τε τοῦ δήμου 10
 φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον
 εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένη στρα-
 τηγίῃ, Νίσαιάν τε ἐλὼν, καὶ ἄλλα ἀποδεξάμενος^{3a}
 μεγάλα ἔργα. Ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων
 ἐξαπατηθεὶς, ἔδωκε οἱ τῶν ἀστῶν καταλέξας ἄνδρας 15
 τούτους, οἱ δορυφόροι μὲν οὐκ ἐγένοντο Πεισιστρά-
 του, κορυνηφόροι δέ. ξύλων γὰρ κορύνας ἔχοντες
 εἵποντό οἱ ὀπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα
 Πεισιστράτῳ, ἔσχον τὴν ἀκρόπολιν. ἔνθα δὴ ὁ
 Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς 20
 εἰσάγων συνταράξας, οὔτε θέσμια μεταλλάξας· ἐπὶ
 τε τοῖσι κατεστεῶσι ἔνεμε τὴν πόλιν, κοσμέων
 καλῶς τε καὶ εὖ. (B. i. 59.)

Driven once more from the city by a coalition of his enemies, he manages to return in triumph once more, accompanied by a woman of great beauty to impersonate Athené. The sham goddess bade the citizens welcome Peisistratus back, and they did so.

VIII. § 2.

Μετὰ δὲ οὐ πολλὸν χρόνον τῶντ' ὀφρονήσαντες οἳ
 τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου,
 ἐξελαύνουσί μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ
 πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα οὐκω κάρτα

5 ἐρριζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἐξέλασαντες
 Πεισίστρατον, αὐτὶς ἐκ νέης ἐπ' ἀλλήλοισι ἐστασί-
 ασαν. περιελανόμενος δὲ τῇ στάσι ὁ Μεγακλῆς,
 ἐπεκηρυκεύετο Πεισιστράτῳ, εἰ βούλοιτό οἱ τὴν
 θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι. ἐνδεξα-
 10 μένου δὲ τὸν λόγον καὶ ὁμολογήσαντος ἐπὶ τούτοις
 Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ^{1a}
 τοιάδε. Ἐν τῷ δήμῳ τῷ Παιανιέϊ ἦν γυνή, τῇ
 οὖνομα ἦν Φύη, μέγαθος ἀπὸ τεσσέρων^{2b} πηχέων
 ἀπολείπουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδής.
 15 ταύτην τὴν γυναῖκα σκεύασαντες πανοπλίῃ, ἐς ἄρμα
 ἐσβιβάσαντες, καὶ προδέξαντες^{3d} σχῆμα, οἷόν τι
 ἔμελλε εὐπρεπέστατον φανέεσθαι^{9b} ἔχουσα, ἤλανον
 ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἱ
 τὰ ἐντεταλμένα ἡγόρευον ἐς τὸ ἄστυ ἀπικόμενοι,
 20 λέγοντες τοιάδε· “ὦ Ἀθηναῖοι, δέκεσθε^{1a} ἀγαθῷ
 νόῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη τιμήσασα
 ἀνθρώπων μάλιστα, κατὰγει ἐς τὴν ἐωυτῆς ἀκρό-
 πολιν.” Οἱ μὲν δὴ ταῦτα διαφουιτέοντες ἔλεγον·
 αὐτίκα δὲ ἕς τε τοὺς δήμους φάτις ἀπίκητο, ὥς
 25 Ἀθηναίῃ Πεισίστρατον κατὰγει· καὶ οἱ ἐν τῷ
 ἄστει πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεόν,
 προσεύχοντό τε τὴν ἄνθρωπον, καὶ ἐδέκοντο τὸν
 Πεισίστρατον.

(B. i. 60.)

He then married the daughter of Megacles, his old
 opponent, to whom he had been reconciled, but he after-

wards offended his father-in-law, and was obliged to quit Athens with his sons. After long preparation the Peisistratidae marched upon Athens and secured Marathon; and having conquered the troops sent out to oppose him, Peisistratus for the third time entered Athens, and resumed his power.

VIII. § 3.

Γήμας δὲ ὁ Πεισίστρατος τὴν τοῦ Μεγακλέος
θυγατέρα οὐκ εὖ περιεΐπε αὐτήν· ὁ δὲ Μεγακλῆς
ὀργῇ ὥς εἶχε καταλλάσσετο τὴν ἔχθρην τοῖσι
στασιώτησι. Μαθὼν δὲ ὁ Πεισίστρατος ἀπαλλάσ-
σετο ἐκ τῆς χώρας τὸ παράπαν, ἀπικόμενος δὲ ἐς 5
Ἑρετρίαν ἐβουλευέτο ἅμα τοῖσι παισὶ. ἐξ Ἑρετρίας
δὲ ὀρμηθέντες διὰ ἐνδεκάτου ἔτους ἀπίκοντο ὀπίσω,
καὶ πρῶτον τῆς Ἀττικῆς ἴσχουσι Μαραθῶνα. ἐν δὲ
τούτῳ τῷ χρόνῳ σφι στρατοπεδευόμενοι οἱ τε ἐκ
τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν 10
δήμων προσέρρεον, οἷσι ἡ τυραννὶς πρὸ ἐλευθερίας ἦν
ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο. Ἀθή-
ναίων δὲ οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ
χρήματα ἡγείρε, καὶ μεταὔτις^{1a} ὥς ἔσχε Μαραθῶνα,
λόγον οὐδένα εἶχον. ἐπεὶ τε δὲ ἐπύθοντο ἐκ τοῦ 15
Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ, οὕτω δὲ
βωθέουσι ἐπ' αὐτόν. καὶ οὗτοί τε πανστρατιῇ ἦϊσαν
ἐπὶ τοὺς κατιόντας· καὶ οἱ ἀμφὶ Πεισίστρατον, ὥς
ὀρμηθέντες ἐκ Μαραθῶνος ἦϊσαν ἐπὶ τὸ ἄστυ, ἐς
ταῦτ' ὅσοντες ἀπικνέονται ἐπὶ Παλληνίδος Ἀθη- 20
ναίης ἱρόν, καὶ ἀντία ἔθεντο τὰ ὄπλα. ἐνθαῦτα

θείη πομπή χρεώμενος παρίσταται Πεισιστράτῳ
 Ἀμφίλυντος, χρησμολόγος ἀνὴρ, ὃς οἱ προσιῶν χρᾶ
 ἐν ἑξαμέτρῳ τόνῳ, τὰδε λέγων·

25 Ἐρριπται δ' ὁ βόλος, τὸ δὲ δίκτυον ἐκπεπέτασται·
 θύννοι δ' οἰμήσουσι σεληγαίης διὰ νυκτός.

Ἄλλοι μὲν δὴ οἱ ἐνθεάζων χρᾶ τὰδε· Πεισίστρατος δὲ,
 συλλαβὼν τὸ χρηστήριον, καὶ φᾶς δέκεσθαι τὸ χρη-
 σθὲν, ἐπῆγε τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ ἄστεος
 30 πρὸς ἄριστον τετραμμένοι ἦσαν δὴ τηνικαῦτα· καὶ
 μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν, οἱ μὲν πρὸς
 κύβους, οἱ δὲ πρὸς ὕπνον. οἱ δὲ ἀμφὶ Πεισίστρατον
 ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φευγόντων
 δὲ τούτων, βουλὴν ἐνθαῦτα σοφωτάτην Πεισίστρατος
 35 ἐπιτεχνᾶται, ὅπως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι,
 διεσκεδασμένοι τε εἴεν. ἀναβιβάσας τοὺς παῖδας ἐπὶ
 ἵππους, προέπεμπε· οἱ δὲ καταλαμβάνοντες τοὺς
 φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισι-
 στράτου, θαρσέειν τε κελεύοντες, καὶ ἀπιέναι ἕκαστον
 40 ἐπὶ τὰ ἑωυτοῦ. Πειθομένων δὲ τῶν Ἀθηναίων,
 οὕτω δὴ Πεισίστρατος τὸ τρίτον σχὼν Ἀθήνας,
 ἐρρίζωσε τὴν τυραννίδα ἐπικούροισί τε πολλοῖσι, καὶ
 χρημάτων συνόδοισι, τῶν μὲν, αὐτόθεν, τῶν δὲ, ἀπὸ
 Στρυμόνος ποταμοῦ συνιόντων. Καὶ Πεισίστρατος
 45 μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ
 μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμαιωνίδεω
 ἔφευγον ἐκ τῆς οἰκῆτης.

(B. i. 61-64.)

Peisistratus retained the sovereign power till his death, and transmitted it to his sons Hippias and Hipparchus. Two Athenian friends, Harmodius and Aristogeiton, sought to assassinate Hippias, but they killed the wrong brother by mistake, while he was conducting the sacred procession.

VIII. § 4.

Ἐπεὶ Ἰππαρχον τὸν Πεισιστράτου, Ἰππίῳ δὲ τοῦ τυράννου ἀδελφεὸν, ἰδόντα ὄψιν ἐνπνίου ἐναργεστάτην, κτείνουσι Ἀριστογείτων καὶ Ἀρμόδιος, μετὰ ταῦτα ἐτυραννέοντο Ἀθηναῖοι ἐπ' ἕτεα τέσσερα^{2b} οὐδὲν ἥσσον, ἀλλὰ καὶ μᾶλλον, ἥ 5 πρὸ τοῦ. Ἡ μὲν νυν ὄψις τοῦ Ἰππάρχου ἐνπνίου ἦν ἥδε. ἐν τῇ προτέρῃ νυκτὶ τῶν Παναθηναίων ἐδόκει ὁ Ἰππαρχος ἄνδρα οἱ ἐπιστάντα μέγαν καὶ εὐεῖδᾶ αἰνίσσεσθαι τὰδε τὰ ἕπεα·

Τλῆθι λέων ἄγλητα παθὼν τετλήσῃ θυμῷ·

10

οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει.

ταῦτα δὲ, ὡς ἡμέρη ἐγένετο τάχιστα, φανερὸς ἦν ὑπερτιθέμενος ὀνειροπόλοισι· μετὰ δὲ, ἀπειπάμενος τὴν ὄψιν, ἔπεμπε τὴν πομπήν, ἐν τῇ δὴ τελευτᾷ.

(B. v. 55, 56.)

During the despotism of Hippias the Alcmaeonidae begin their intrigues against the Peisistratidae, first of all gaining over to their side the Delphic oracle.

VIII. § 5.

Ἰππίῳ τυραννέοντος καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον, Ἀλκμαιωνίδαι,

γένος ἑόντες Ἀθηναῖοι, καὶ φεύγοντες Πεισι-
στρατίδας, ἐπεὶ τε σφι ἅμα τοῖσι ἄλλοισι Ἀθηναίων
5 φνυγᾶσι πειρωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρεε
κάτοδος, ἀλλὰ προσέπταιον μεγάλως, πειρώμενοι
κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον
τὸ ὑπὲρ Παιονίης τειχίσαντες· ἐνθαῦτα οἱ Ἀлк-
μαιωνίδαι πᾶν ἐπὶ τοῖσι Πεισιστρατίδῃσι μηχανώ-
10 μενοι, παρ' Ἀμφικτυόνων τὸν νηὸν μισθοῦνται τὸν
ἐν Δελφοῖσι, τὸν νῦν ἑόντα, τότε δὲ οὐκω, τοῦτον
ἐξοικοδομῆσαι· οἷα δὲ χρημάτων εὖ ἥκοντες, καὶ
ἑόντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τὸν τε νηὸν
ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, τὰ τε
15 ἄλλα, καὶ, συγκείμενόν σφι πωρίνου λίθου ποιέειν
τὸν νηὸν, Παρίου τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν.

(B. v. 62.)

The Pythian priestess had her cue given her to impress on every Spartan worshipper, who came to the oracle, the duty of delivering Athens from slavery. The Spartans accepted the duty, and when their first expedition failed, they sent a second under King Cleomenes, who drove the Peisistratidae within the walls of their fort.

VIII. § 8.

Ὡς ὦν δὴ οἱ Ἀθηναῖοι λέγουσι, οὗτοι οἱ ἄνδρες
ἐν Δελφοῖσι κατήμενοι ἀνέπειθον τὴν Πυθίην χρή-
μασι, ὅκως ἔλθοιεν Σπαρτιητέων ἄνδρες, εἴ τε ἰδίῳ
στολῷ εἴ τε δημοσίῳ χρησόμενοι, προσφέρειν σφι τὰς
5 Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὥς σφι αἰεὶ
τῷντὸ πρόφαντον ἐγένετο, πέμπουσι Ἀγχιμόλιον

τὸν Ἀστέρος, εὐόντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν
 στρατῷ, ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνέων,
 ὅμως καὶ ξεινίους σφι εὐόντας τὰ μάλιστα· τὰ γὰρ
 τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. 10
 πέμπουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ
 μὲν δὲ προσσχὼν ἐς Φάληρον, τὴν στρατιὴν ἀπέβησε·
 οἱ δὲ Πεισιστρατίδαι προπυθανόμενοι ταῦτα,
 ἐπεκαλέοντο ἐκ Θεσσαλίας ἐπικουρίην· ἐπεποίητο
 γάρ σφι συμμαχίην πρὸς αὐτούς. Θεσσαλοὶ δέ 15
 σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνώμῃ χρεώ-
 μενοι, χιλὴν τε ἵππον, καὶ τὸν βασιλέα τὸν σφέ-
 τερον Κινέην· τοὺς ἐπεὶ τε ἔσχον συμμαχοῦς οἱ
 Πεισιστρατίδαι, ἐμηχανέατο^{3a} τοιάδε. κείραντες
 τῶν Φαληρέων τὸ πεδίον, καὶ ἱππάσιμον ποιήσαντες 20
 τοῦτον τὸν χώρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν
 ἵππον· ἐμπεσοῦσα δὲ διέφθειρε ἄλλους τε πολλοὺς
 τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον·
 τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.
 Ὁ μὲν δὲ πρῶτος στόλος ἐκ Λακεδαίμονος οὕτω 25
 ἀπήλλαξε· καὶ Ἀγχιμόλιον εἰς ταφαὶ τῆς Ἀττι-
 κῆς Ἀλωπεκῆσι. Μετὰ δὲ, Λακεδαιμόνιοι μέζω^{3a}
 στόλον στείλαντες, ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας,
 στρατηγὸν τῆς στρατῆς ἀποδέξαντες βασιλέα
 Κλεομένηα τὸν Ἀναξανδρίδew, οὐκέτι κατὰ θάλασσαν 30
 στείλαντες, ἀλλὰ κατ' ἡπειρον. τοῖσι δὲ ἐσβαλοῦσι
 ἐς τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη
 προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο καὶ σφῶν

ἔπεσον ὑπὲρ τεσσαράκοντα ἄνδρας, οἱ δὲ περιγεγόν-
 35 μνοι ἀπαλλάσσοντο ὡς εἶχον ἰθὺς ἐπὶ Θεσσαλίας.
 Κλεομένης δὲ ἀπικόμενος ἐς τὸ ἄστυ ἄμα Ἀθηναίων
 τοῖσι βουλομένοισι εἶναι ἐλευθέροισι, ἐπολιόρκεε τοὺς
 τυράννους, ἀπεργμένους ἐν τῷ Πελασγικῷ τείχει.
 (B. v. 63, 64.)

Expulsion of Hippias.

VIII. § 7.

Καὶ οὐδέν τι πάντως ἂν ἐξεῖλον τοὺς Πεισι-
 στρατίδας οἱ Λακεδαιμόνιοι· οὔτε γὰρ ἐπέδρην^{1a}
 ἐπενόεον ποιήσασθαι, οἳ τε Πεισιστρατίδαι σίτοισι
 καὶ ποτοῖσι εὖ παρεσκευάδατο^{8a}. πολιορκήσαντές
 5 τε ἂν ἡμέρας ὀλίγας ἀπαλλάσσοντο ἐς τὴν Σπάρτην.
 νῦν δὲ συντυχίῃ τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ,
 ἢ αὐτὴ αὕτη σύμμαχος· ὑπεκτιθέμενοι γὰρ ἔξω τῆς
 χώρας οἱ παῖδες τῶν Πεισιστρατιδέων ἤλωσαν.
 τοῦτο δὲ ὡς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα
 10 συνετετάρακτο. παρέστησαν δὲ, ἐπὶ μισθῷ τοῖσι
 τέκνοισι, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν
 πέντε ἡμέρησι ἐκχωρῆσαι ἐκ τῆς Ἀττικῆς. Μετὰ
 δὲ, ἐξεχώρησαν ἐς Σίγειον τὸ ἐπὶ τῷ Σκαμάνδρῳ·
 ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἔξ τε καὶ τριήκοντα.
 (B. v. 65.)

IX. THE BATTLE OF MARATHON.

Aristagoras, tyrant of Miletus, having failed in an ex-
 pedition against Naxos, on which he had been sent by

Darius, sought to hide his failure and escape its consequences in the confusion of a general revolt. His first step was to proclaim democracy through the whole Greek confederacy. First, he applied for aid to Sparta, but the King was too cautious. Then he tried his fortune at Athens, just at the moment when the Persian satrap, Artaphernes, had demanded the restoration of Hippias. The Athenians wanted but a spark to set them on fire, and Aristagoras had brought it. Twenty ships were at once sent to sea, 'the beginning of sorrows,' as Herodotus says (*ἀρχὴ κακῶν ἐγένοντο Ἑλλήσι τε καὶ βαρβάροις*, b. v. 97). Joining the troops of the other revolted towns they march upon Sardis, storm and burn it.

IX. § 1.

Πορευόμενοι δὲ παρὰ ποταμὸν Καῦστριον, ἐνθεῦτεν ἐπεί τε ὑπερβάντες τὸν Τμῶλον ἀτίκοντο, αἰρέουσι Σάρδεις, οὐδενός σφι ἀντιωθέντος· αἰρέουσι δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ ἀκρόπολιν ἐρρύετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν 5 ἀνδρῶν οὐκ ὀλίγην. Τὸ δὲ μὴ λεηλατῆσαι ἐλόντας σφέας τὴν πόλιν, ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδισι οἰκίαι, αἱ μὲν πλεῦνες, καλάμιναι· ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν, καλάμου εἶχον τὰς ὀροφάς. τουτέων δὴ μίαν τῶν τις στρατιωτέων ὡς ἐνέπρησε, 10 αὐτίκα ἀπ' οἰκίης ἐς οἰκίης ἰὸν τὸ πῦρ, ἐπενέμετο τὸ ἄστρῳ ἅπαν. καιομένου δὲ τοῦ ἄστεος, οἱ Λυδοὶ τε καὶ ὅσοι Περσέων ἐνῆσαν ἐν τῇ πόλει, ἀπολαμφθέντες πάντοθεν, ὥστε τὰ περιέσχατα νεμομένου τοῦ πυρὸς, καὶ οὐκ ἔχοντες ἐξήλυσιν ἐκ τοῦ ἄστεος, 15

συνέρρεον ἔς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν
 ποταμόν· ὃς σφί ψῆγμα χρυσοῦ καταφορέων ἐκ
 τοῦ Τμῶλου, διὰ μέσης τῆς ἀγορῆς ῥέει, καὶ
 ἔπειτεν ἐς τὸν Ἑρμον ποταμόν ἐκδιδοί^{10*}, ὃ δὲ, ἐς
 20 θάλασσαν. ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν
 ἀγορὴν ἀθροίζόμενοι οἱ τε Λυδοὶ καὶ οἱ Πέρσαι,
 ἡναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες, ὀρέοντες
 τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν
 πληθεῖ πολλῶ προσφερομένους, ἔξανεχώρησαν δεί-
 25 σαντες πρὸς τὸ οὖρος, τὸν Τμῶλον καλεόμενον·
 ἐνθεύτεν δὲ ὑπὸ νύκτα ἀπαλλάσσοντο ἐπὶ τὰς νέας.
 Καὶ Σάρδις μὲν ἐνεπρήσθησαν, ἐν δὲ αὐτῇσι καὶ
 ἱρὸν ἐπιχωρίης θεοῦ Κυβήβης· τὸ σκηπτόμενοι οἱ
 Πέρσαι, ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλληνι
 30 ἱρά.

(B. v. 100-102.)

Anger of Darius against the Athenians.

IX. § 2.

Βασιλεῖ δὲ Δαρεῖφ ὥς ἐξηγγέλθη Σάρδις
 αλούσας ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων,
 τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, τὸν
 Μιλήσιον Ἀρισταγόρην, πρῶτα μὲν λέγεται αὐτὸν,
 5 ὥς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησάμενον,
 εὖ εἰδότα ὥς οὗτοί γε οὐ καταπροῖζονται ἀπο-
 στάντες, εἶρεσθαι οἵτινες εἶεν οἱ Ἀθηναῖοι· μετὰ δὲ,
 πυθόμενον, αἰτῆσαι τὸ τόξον, λαβόντα δὲ καὶ
 ἐπιθέντα οἷστον, ἄνω ἐς τὸν οὐρανὸν ἀπεῖναι, καὶ

μιν ἐς τὸν ἥερα βάλλοντα εἰπεῖν· “ὦ Ζεῦ, ¹⁰
 ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι.” εἴπαντα δὲ
 ταῦτα, προστάξαι ἐνὶ τῶν θεραπόντων, δείπνου
 προκειμένου αὐτῷ, ἐς τρὶς ἐκάστοτε εἰπεῖν· “Δέ-
 σποτα, μέμνεο τῶν Ἀθηναίων.” (B. v. 105.)

But the Athenians, discouraged by a defeat, had already retired, leaving the brunt of the war to the Ionians, who soon found themselves abandoned by Aristagoras as well. At length, betrayed by the Samians, they were defeated in a battle at sea, which decided the issue of the war against them. Artaphernes pressed them hard on every side; Miletus fell; and the Greek cities submitted once more to the Persian yoke.

The pacification of Ionia failed to satisfy Darius. The intervention of the Athenians in the affairs of Asia seemed to furnish him with a pretext for declaring war on Europe. He entrusts his son-in-law Mardonius with an army for the subjugation of Greece. But the army suffered heavy loss in crossing Thrace, and the fleet was almost wholly wrecked off the stormy headland of Mount Athos. A new army and a new fleet were despatched at once under Datis and Artaphernes. Under the guidance of the traitor Hippias, the Persian forces land on Attica and advance as far as Marathon. At the approach of danger the Athenians sought the help of the Spartans; but the aid was not forthcoming. Accordingly, on the day of battle, the troops of Athens, numbering 10,000 men, and 1000 from Plataea, stood face to face with the 110,000 men of Persia.

The ten Athenian generals were not of one mind. Miltiades, Aristides, and Themistocles were ready to risk

a battle : the decision was to be referred to the polemarch Callimachus ; and Miltiades sought an interview with him, and addressed him thus :—

IX. § 3.

“Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι ἡ καταδουλῶσαι
 Ἀθήνας, ἡ, ἐλευθέρας ποιήσαντα, μνημόσυνα λιπέ-
 σθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ
 Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ
 5 δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον ἤκουσι
 μέγιστον. καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι,
 δέδοκται τὰ πείσονται παραδεδομένοι Ἰππῖῃ· ἦν δὲ
 περιγένηται αὕτη ἡ πόλις, οἷη τέ ἐστι πρώτη τῶν
 Ἑλληνίδων πολιῶν γενέσθαι. Κῶς ὦν δὴ ταῦτα οἶά
 10 τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει
 τῶν πρηγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φράσω.
 ἡμέων τῶν στρατηγῶν, ἐόντων δέκα, δίχα γίνονται
 αἱ γνώμαι· τῶν μὲν κελευόντων συμβαλέειν, τῶν δὲ,
 οὐ συμβαλέειν. ἦν μὲν νῦν μὴ συμβάλωμεν, ἔλπομαί
 15 τίνα στάσιν μεγάλην ἐμπεσοῦσαν διασεΐσειν τὰ
 Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμ-
 βάλωμεν, πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξε-
 τέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἰοί τε
 εἶμὲν περιγενέσθαι τῇ συμβολῇ. Ταῦτα ὦν πάντα
 20 ἐς σέ νῦν τείνει, καὶ ἐκ σέο ἤρτηται. ἦν γὰρ σὺ
 γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη,
 καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν
 τῶν ἀποσπευδόντων τὴν συμβολὴν ἔλῃ, ὑπάρξει τοι

τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία.” Ταῦτα λέγων ὁ Μιλτιάδης, προσκτᾶται τὸν Καλλίμαχον.²⁵ προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκεκύρωτο συμβάλλειν. Μετὰ δέ, οἱ στρατηγοί, τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανήτῃ τῆς ἡμέρης, Μιλτιάδῃ παρεδίδosan· ὁ δὲ, δεκόμενος^{1a}, οὐ τί κω συμβολὴν ἐποίεετο, ³⁰ πρίν γε δὴ αὐτοῦ πρυτανήτῃ ἐγένετο.

(B. vi. 109.)

Athenian order of battle.

IX. § 4.

Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὦδε Ἀθηναῖοι ὡς συμβυλέοντες. τοῦ μὲν δεξιοῦ κέρεος^{2b} ἡγέετο ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν. ἡγεομένου δὲ ⁵ τούτου, ἐξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαὶ, ἐχόμεναι ἀλληλέων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιᾶες. Ἀπὸ ταύτης γὰρ σφι τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριος τὰς ἐν τῇσι πεντετηρίσι γινομένας, ¹⁰ κατεύχεται ὁ κήρυξ ὁ Ἀθηναῖος “ἅμα τε Ἀθηναίοισι, λέγων, γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι.” Τότε δέ, τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι, ἐγένετο τοιόνδε τι. τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ ¹⁵ μέσον ἐγένετο ἐπὶ τάξις ὀλίγας, καὶ ταύτῃ ἦν

ἀσθενέστατον τὸ στρατόπεδον· τὸ δὲ κέρας ἐκά-
τερον ἔρρωτο πλήθει. (B. vi. III.)

Rout of the Persians.

IX. § 5.

Ὡς δέ σφι διετέτακτο, καὶ τὰ σφάγια ἐγίνετο
καλὰ, ἐνθαῦτα ὡς ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ
ἵεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ στάδιοι οὐκ
ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ
5 Πέρσαι, ὀρέοντες δρόμῳ ἐπιόντας, παρεσκευάζοντο
ὡς δεξόμενοι· μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον
καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοὺς ἐόντας ὀλίγους,
καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου ὑπαρ-
χούσης σφι, οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ
10 βάρβαροι κατεΐκαζον. Ἀθηναῖοι δὲ, ἐπεὶ τε ἀθρόοι
προσέμιζαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως
λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν
ἡμεῖς ἴδμεν, δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι
δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες, καὶ τοὺς
15 ἄνδρας ταύτην ἐσθημένους· τέως δὲ ἦν τοῖσι Ἑλλήσι
καὶ τὸ οὔνομα τὸ Μήδων φόβος ἀκοῦσαι. Μαχο-
μένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγίνετο πολλός.
καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνέκειον οἱ βάρ-
βαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο^{8a}.
20 κατὰ τοῦτο μὲν δὴ ἐνέκεόν οἱ βάρβαροι, καὶ ῥήξαντες,
ἐδίωκον ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον
ἐνέκειον Ἀθηναῖοί τε καὶ Πλαταιεῖς. νικέοντες δὲ,

τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν ἔων·
 τοῖσι δὲ τὸ μέσον ῥήξασι αὐτῶν, συναγαγόντες τὰ
 κέρεα^{2b} ἀμφοτέρω, ἐμάχοντο, καὶ ἐνέικον Ἀθηναῖοι. 25
 φεύγουσι δὲ τοῖσι Πέρσῃσι εἶποντο κόπτοντες, ἐς ὃ
 ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἷτεον, καὶ
 ἐπελαμβάνοντο τῶν νεῶν.

Καὶ τοῦτο μὲν, ἐν τούτῳ τῷ πόνῳ ὁ πολέ-
 μαρχος Καλλίμαχος διαφθείρεται, ἀνὴρ γενόμενος 30
 ἀγαθός· ἀπὸ δ' ἔθανε τῶν στρατηγῶν Στησίλεως ὁ
 Θρασύλεως· τοῦτο δὲ, Κυναίγειρος ὁ Εὐφορίωνος
 ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων νηὸς, τὴν
 χεῖρα ἀποκοπεῖς πελέκεϊ, πίπτει· τοῦτο δὲ, ἄλλοι
 Ἀθηναίων πολλοί τε καὶ ὀνομαστοί. Ἐπτά μὲν 35
 δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι.
 τῇσι δὲ λοιπῇσι οἱ βάρβαροι ἐξανακρουσάμενοι,
 περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθη-
 ναίους ἀπικόμενοι ἐς τὸ ἄστυ. αἰτία δὲ ἔσχε ἐν
 Ἀθηναίοισι ἐξ Ἀλκμαιωνιδέων μηχανῆς αὐτοὺς 40
 ταῦτα ἐπινοηθῆναι· τούτους γὰρ συνθεμένους τοῖσι
 Πέρσῃσι ἀναδέξαι^{3a} ἀσπίδα, εὐοῦσι ἤδη ἐν τῇσι
 νηυσί. Οὗτοι μὲν δὴ περιέπλων Σούνιον. Ἀθη-
 ναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβώθεον ἐς τὸ
 ἄστυ, καὶ ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς 45
 βαρβάρους ἤκειν, καὶ ἐστρατοπεδεύσαντο ἀπικύμενοι
 ἐξ Ἡρακλῆϊ τοῦ ἐν Μαραθῶνι ἐν ἄλλῃ Ἡρακλῆϊ
 τῷ ἐν Κυνοσάργει. οἱ δὲ βάρβαροι τῇσι νηυσὶ
 ὑπεραιωρηθέντες Φαλήρου, τοῦτο γὰρ ἦν ἐπινήϊον

50 τότε τῶν Ἀθηναίων, ὑπὲρ τούτου ἀνακωχέυσαντες
 τὰς νῆας, ἀπέπλων ὀπίσω εἰς τὴν Ἀσίην. Ἐν
 ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρ-
 βάρων κατὰ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας.
 Ἀθηναίων δὲ, ἑκατὸν ἐννενήκοντα καὶ δύο. ἔπεσον
 55 μὲν ἀμφοτέρων τοσοῦτοι.

(B. vi. 112-117.)

X. THERMOPYLAE.

Xerxes inherited the ambition and the enmities of his father Darius. An army consisting of two millions of men from the forty-six nations under the Persian king was concentrated on the plains of Cappadocia. The promontory of Athos was cut across by a ship-canal; the Hellespont spanned by a bridge of boats, over which the troops kept marching without intermission for seven days and seven nights. The king sat on a marble throne and saw with swelling pride this mighty armament, but he could not restrain his tears when he thought that within a few years every man of that mighty host would have passed away.

Démarratus, the exiled king of Sparta, was in the train of Xerxes, who called him to his side, and questioned him upon the chance of resistance being offered to this army.

X. § 1.

“Δημάρητε, νῦν μοί σε ἡδύ τι ἐστὶ ἐπείρεσθαι τὰ
 θέλω. σὺ εἰς Ἑλλήν τε καὶ, ὡς ἐγὼ πυνθάνομαι σεῦ

τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους ἀπικομένων, πόλις οὐτ' ἐλαχίστης, οὐτ' ἀσθενε-
 στάτης. νῦν ὧν μοι τόδε φράσον, εἰ Ἕλληνες 5
 ὑπομενέουσι^{αβ} χεῖρας ἐμοὶ ἀνταειρόμενοι. οὐ γὰρ,
 ὥς ἐγὼ δοκέω, οὐδ' εἰ πάντες Ἕλληνες καὶ οἱ λοιποὶ
 οἱ πρὸς ἐσπέρης οἰκέοντες ἄνθρωποι συλλεχθεῖσαν,
 οὐκ ἀξιόμαχοί εἰσι ἐμὲ ἐπίοντα ὑπομεῖναι, μὴ εὐόντες
 ἄρθμιοι. ἐθέλω μέντοι καὶ τὸ ἀπὸ σεῦ, ὁκοῖόν τι 10
 λέγεις περὶ αὐτῶν, πυνθέσθαι." Ὁ μὲν ταῦτα
 εἰρώτα. ὁ δὲ ὑπολαβὼν ἔφη. "Βασιλεῦ, κότερα
 ἀληθιῇ χρήσομαι πρὸς σε, ἢ ἡδονῇ;" Ὁ δέ μιν
 ἀληθιῇ χρήσασθαι ἐκέλευε, φὰς οὐδέν οἱ ἀηδέστερον
 ἔσσεσθαι ἢ πρότερον ἦν.

(B. vii. 101.) 15

Answer of Dēmaratus.

X. § 2.

Ὡς δὲ ταῦτα ἤκουσε Δημάρητος, ἔλεγε τάδε·
 "Βασιλεῦ, ἐπειδὴ ἀληθιῇ χρήσασθαι πάντως με
 κελεύεις, ταῦτα λέγοντα τὰ μὴ ψευδόμενός τις
 ὕστερον ὑπὸ σεῦ ἀλώσεται. τῇ Ἑλλάδι πενίη μὲν
 αἰεὶ κοτε σύντροφός ἐστι· ἀρετὴ δὲ ἑπακτός ἐστι, 5
 ἀπὸ τε σοφίης κατεργασμένη καὶ νόμου ἰσχυροῦ· τῇ
 διαχρεωμένη ἢ Ἑλλὰς, τὴν τε πενίην ἀπαμύνεται
 καὶ τὴν δεσποσύνην. αἰνέω μὲν νυν πάντας Ἕλληνας
 τοὺς περὶ κείνους τοὺς Δωρικοὺς χώρους οἰκημένους·
 ἔρχομαι δὲ λέξων οὐ περὶ πάντων τούσδε τοὺς 10
 λόγους, ἀλλὰ περὶ Λακεδαιμονίων μούνων· πρῶτα

μὲν, ὅτι οὐκ ἔστι ὅκως κοτὲ σοὺς δέξονται λόγους
 δουλοσύνην φέροντας τῇ Ἑλλάδι· αὐτῖς δὲ, ὡς
 ἀντιώσονται τοι ἐς μάχην, καὶ ἦν οἱ ἄλλοι Ἕλληνες
 15 πάντες τὰ σὰ φρονέωσι. ἀριθμοῦ δὲ πέρι, μὴ πύθῃ
 ὅσοι τινὲς εὐόντες ταῦτα ποιέειν οἰοί τέ εἰσι· ἦν τε
 γὰρ τύχῳσι ἐξεστρατευμένοι χίλιοι, οὗτοι μαχή-
 σονταιί τοι, ἦν τε ἐλάσσονες τούτων, ἦν τε καὶ
 πλεῖνες.” (B. vii. 102.)

When the Greek states who refused homage to the Persian king held their council of war at the Isthmus of Corinth, Leonidas, King of Sparta, was chosen generalissimo, and marched with 5000 men into Thessaly to guard the pass of Thermopylae, the key of Greece. Meanwhile the Greek fleet under Eurybiades lay off the island of Euboea.

Xerxes arrived with his army at the entrance of the defile, where he finds Leonidas and his troops awaiting him.

The troops engage.

X. § 8.

Τέσσερας^{2b} μὲν δὴ παρεξῆκε ἡμέρας ὁ Ξέρξης,
 ἐλπίζων αἰεὶ σφεας ἀποδρῆσεσθαι. πέμπτη δὲ,
 ὡς οὐκ ἀπαλλάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδείῃ
 τε καὶ ἀβουλίῃ διαχρεώμενοι μένειν, πέμπει ἐπ’
 5 αὐτοὺς Μῆδους τε καὶ Κισσίους θυμωθεῖς, ἐντειλά-
 μενός σφεας ζωγρήσαντας ἄγειν ἐς ὄψιν τὴν ἑωυτοῦ.
 Ὡς δ’ ἐπέπεσον φερόμενοι ἐς τοὺς Ἕλληνας οἱ
 Μῆδοι, ἔπιπτον πολλοί· ἄλλοι δ’ ἐπесήϊσαν, καὶ
 οὐκ ἀπήλυνον, καίπερ μεγάλως προσπταίοντες.

ἄλλον δ' ἐποίουν παντί τεφ, καὶ οὐκ ἤκιστα αὐτῷ 10
 βασιλεί, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ
 ἄνδρες. ἐγίνετο δὲ ἡ συμβολὴ δι' ἡμέρης. Ἐπεὶ τε
 δὲ οἱ Μῆδοι τρηχέως περιείποντο, ἐνθαῦτα οὗτοι μὲν
 ὑπεξῆσαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι ἐπῆσαν, τοὺς⁸⁰
 ἀθανάτους ἐκάλεε βασιλεὺς, τῶν ἤρχε Ὑδάρνης 15
 ὥς δὴ οὗτοι γε εὐπετέως κατεργασόμενοι. Ὡς δὲ
 καὶ οὗτοι συνέμισγον τοῖσι Ἑλλήσι, οὐδὲν πλέον
 ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς, ἀλλὰ τὰ
 αὐτά· ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι, καὶ
 δόρασι βραχυτέροιςι χρεώμενοι ἤπερ οἱ Ἕλληνες, 20
 καὶ οὐκ ἔχοντες πλήθει χρῆσασθαι. Λακεδαιμόνιοι
 δὲ ἐμάχοντο ἀξίως λόγου, ἄλλα τε ἀποδεικνύμενοι,
 ἐν οὐκ ἐπισταμένοιςι μάχεσθαι ἐξεπιστάμενοι, καὶ
 ὅκως ἐντρέψειαν τὰ νῶτα, ἀλέες φεύγεσκον δῆθεν·
 οἱ δὲ βάρβαροι ὀρέοντες φεύγοντας, βοῇ τε καὶ 25
 πατάγῳ ἐπῆσαν· οἱ δ' αὖν, καταλαμβανόμενοι,
 ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροιςι· μετα-
 στρεφόμενοι δὲ, κατέβαλλον πλήθει ἀναριθμήτους
 τῶν Περσέων. ἔπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιη-
 τέων ἐνθαῦτα ὀλίγοι. Ἐπεὶ δὲ οὐδὲν ἐδυνάετο⁸¹ 30
 παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρεώμενοι, καὶ
 κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλανον
 ὀπίσω. Ἐν ταύτῃσι τῇσι προσόδοιςι τῆς μάχης
 λέγεται βασιλέα, θεύμενον, τρεῖς ἀναδραμεῖν ἐκ τοῦ
 θρόνου, δείσαντα περὶ τῇ στρατιῇ. τότε μὲν οὕτω 35
 ἡγωνίσαντο. Τῇ δ' ὑστεραίῃ οἱ βάρβαροι οὐδὲν

ἄμεινον ἀέθλεον. ἄτε γὰρ ὀλίγων ἔοντων, ἐλπίσαντές σφεας κατατετρωματίσθαι τε καὶ οὐκ οἴους τε ἔσεσθαι ἔτι χεῖρας ἀνταείρασθαι, συνέβαλλον.
 40 οἱ δὲ Ἕλληνες κατὰ τάξεις τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρεϊ ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ οὖρος ἐτάχθησαν, φυλάζοντες τὴν ἀτραπὸν. Ὡς δὲ οὐδὲν εὗρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνώρεον, ἀπήλαννον.

(B. vii. 210-212.)

But Ephialtes the Thessalian pointed out a mountain path by which the Greeks might be taken in the rear.

X. § 4.

Ἀπορέοντος δὲ βασιλέος ὃ τι χρήσεται τῷ παρεόντι πρήγματι, Ἐπιάλτης ὁ Εὐρυδήμου, ἀνὴρ Μηλιεύς, ἠλθέ οἱ ἐς λόγους, ὥς μέγα τι παρὰ βασιλέος δοκέων οἴσεσθαι· ἔφρασε τε τὴν ἀτραπὸν
 5 τὴν διὰ τοῦ οὖρος φέρουσιν ἐς Θερμοπύλας, καὶ διέφθειρε τοὺς ταύτῃ ὑπομείναντας Ἕλλήνων. Ξέρξης δὲ, ἐπεὶ οἱ ἤρесе τὰ ὑπέσχετο ὁ Ἐπιάλτης κατεργάσεσθαι, αὐτίκα περιχαρὴς γενόμενος ἔπεμπε Ὑδάρνεα, καὶ τῶν ἐστρατήγεε Ὑδάρνης.
 10 ὠρμέατο^{8a} δὲ περὶ λύχνων ἀφὰς ἐκ τοῦ στρατοπέδου. Ἐχει δὲ ὧδε ἡ ἀτραπὸς αὕτη. ἄρχεται μὲν ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος ῥέοντος· οὖνομα δὲ τῷ οὖρεϊ τούτῳ καὶ τῇ ἀτραπῷ τῶντὸ κείμεναι, Ἀνόπαια. τείνει δὲ ἡ Ἀνόπαια αὕτη
 15 κατὰ ῥάχιν τοῦ οὖρος, λήγει δὲ κατὰ τε Ἀλπηρὸν

πόλιν, πρώτην εἶδον τῶν Λοκρίδων πρὸς τῶν
 Μηλιέων, τῇ καὶ τὸ στεινότατόν ἐστι. Κατὰ
 ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν οἱ
 Πέρσαι, τὸν Ἀσωπὸν διαβάντες, ἐπορεύοντο
 πᾶσαν τὴν νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὖρεα τὰ 20
 Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων· ἡὼς τε διέ-
 φαινε, καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὖρεος.
 Κατὰ δὲ τοῦτο τοῦ οὖρεος ἐφύλασσαν, ὥς καὶ
 πρότερόν μοι δεδήλωται, Φωκῶν χίλιοι ὀπλίται,
 ῥύμμενοί τε τὴν σφετέρην χώραν καὶ φρουρέοντες 25
 τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφύλασσετο
 ὑπὸ τῶν εἰρηται· τὴν δὲ διὰ τοῦ οὖρεος ἀτραπὸν
 ἐθελονταὶ Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσαν.
 Ἐμαθὼν δὲ σφεας οἱ Φωκέες ὥδε ἀναβεβηκότας·
 ἀναβαίνοντες γὰρ ἐλάνθανον οἱ Πέρσαι, τὸ οὖρος 30
 πᾶν ἐὼν δρυῶν ἐπίπλεον· ἦν μὲν δὴ νηνεμία, ψόφου
 δὲ γινομένου πολλοῦ, ὥς οἶκός ἦν, φύλλων ὑποκε-
 χυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἔδραμον οἱ Φωκέες,
 καὶ ἔδυντο τὰ ὄπλα· καὶ αὐτίκα οἱ βάρβαροι
 παρήσαν. ὥς δὲ εἶδον ἄνδρας ἐνδυομένους ὄπλα, 35
 ἐν θώματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδὲν σφι
 φανήσεσθαι ἀντίζοον, ἐνεκύρησαν στρατῷ. Ἐνθαῦτα
 Ὑδάρνης καταρρωδήσας μὴ οἱ Φωκέες ἔωσι Λακε-
 δαιμόνιοι, εἶρετο τὸν Ἐπιάλτεια ποδαπὸς εἶη ὁ
 στρατός· πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς 40
 Πέρσας ὥς ἐς μάχην. οἱ δὲ Φωκέες, ὥς ἐβάλλοντο
 τοῖσι τοξεύμασι πολλοῖσί τε καὶ πυκνοῖσι, οἴχοντο

φεύγοντες ἐπὶ τοῦ οὖρεος τὸν κόρυμβον, ἐπιστάμενοι
 ὡς ἐπὶ σφέας ὠρμήθησαν ἀρχήν, καὶ παρσκευάδατο^{8a}
 45 ὡς ἀπολεόμενοι^{9b}. οὗτοι μὲν δὴ ταῦτα ἐφρόνεον·
 οἱ δὲ ἀμφὶ Ἐπιάλτεα καὶ Ὑδάρνεα Πέρσαι Φωκέων
 μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὖρος
 κατὰ τάχος. (B. vii. 213-218.)

Leonidas dismisses his allies, and prepares to hold the
 ground with 300 Spartans.

X. § 5.

Τοῖσι δὲ ἐν Θερμοπύλῃσι ἐοῦσι Ἕλλήνων, πρῶ-
 τον μὲν ὁ μάντις Μεγιστίης, ἐσιδὼν ἐς τὰ ἱρά,
 ἔφρασε τὸν μέλλοντα ἔσεσθαι ἅμα ἡοὶ σφι θάνατον·
 ἐπὶ δὲ καὶ αὐτόμολοι ἦϊσαν οἱ ἐξαγγειλαντες τῶν
 5 Περσέων τὴν περίοδον· οὗτοι μὲν ἔτι νυκτὸς ἐσή-
 μηναν· τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες
 ἀπὸ τῶν ἄκρων, ἤδη διαφαινούσης ἡμέρης, ἐνθαῦτα
 ἐβουλευόντο οἱ Ἕλληνες, καὶ σφῶν ἐσχίζοντο αἱ
 γνῶμαι. οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν,
 10 οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ
 μὲν ἀπαλλάσσοντο, καὶ διασκεδασθέντες κατὰ πόλιν
 ἕκαστοι ἐτράποντο· οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ
 μένειν αὐτοῦ παρσκευάδατο. Λέγεται δὲ ὡς αὐτὸς
 σφῶν ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδό-
 15 μενος· αὐτῷ δὲ καὶ Σπαρτιηγέων τοῖσι παρῶσι
 οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν ἐς τὴν ἦλθον
 φυλάζοντες ἀρχήν. Οἱ μὲν νυν σύμμαχοι οἱ
 ἀποπεμπόμενοι οἴχοντό τε ἀπίοντες, καὶ ἐκείθοντο

Λεωνίδῃ. Θεσπιέες δὲ καὶ Θηβαῖοι κατέμειναν μόνου παρὰ Λακεδαιμονίοισι. τούτων δὲ, Θηβαῖοι 20 μὲν ἀέκοντες ἔμενον, καὶ οὐ βουλόμενοι· κατεῖχε γάρ σφεας Λεωνίδης, ἐν ὁμήρων λόγῳ ποιούμενος· Θεσπιέες δὲ, ἐκόντες μάλιστα· οἱ οὐκ ἔφασαν ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλάξεσθαι, ἀλλὰ καταμείναντες συναπέθανον. ἐστρατήγεε δὲ 25 αὐτῶν Δημόφιλος Διαδρόμεω. (B. vii. 219-222.)

Death of Leonidas and his companions.

X. § 6.

Ξέρξης, δὲ, ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποιήσατο, ἐπισχὼν χρόνον, ἐς ἀγορῆς κου μάλιστα πληθῶρην πρόσοδον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ Ἑπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ οὔρεος ἡ κατά- 5 βασίς συντομωτέρη τέ ἐστι, καὶ βραχύτερος ὁ 5 χώρος πολλόν, ἤπερ ἡ περίοδός τε καὶ ἀνάβασίς. Οἱ τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξεα προσήϊσαν· καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ θανάτῳ ἔξοδον ποιούμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. (τὸ μὲν γὰρ 10 ἔρυμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας ὑπεξιόντες ἐς τὰ στεινόπορα ἐμάχοντο. Τότε δὲ, συμμίσγοντες ἔξω τῶν στείνων³⁹, ἐπιπτον πλήθει πολλοὶ τῶν βαρβάρων. ὅπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων, ἔχοντες 15 μάστιγας, ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω

ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς
 τὴν θάλασσαν, καὶ διεφθείροντο· πολλῶ δ' ἔτι
 πλεῦνες κατεπατέοντο ζωὴ ὑπ' ἀλλήλων· ἦν δὲ
 20 λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἅτε γὰρ ἐπιστά-
 μνοι τὸν μέλλοντά σφι ἔσσεσθαι θάνατον ἐκ τῶν
 περιϊόντων τὸ οὖρος, ἀπέδεικνυντο¹⁰ ῥώμης ὅσον
 εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρεώμενοί
 τε καὶ ἀτέοντες. καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ
 25 πίπτει, ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι μετ'
 αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν
 ἀξίων γενομένων ἐπυθόμην τὰ οὐνόματα· ἐπυθόμην
 δὲ καὶ ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ Περσέων
 πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί·
 30 ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες. Ξέρξης τε δὴ δύο
 ἀδελφεοὶ ἐνθαῦτα πίπτουσι μαχεόμενοι ὑπὲρ τοῦ
 νεκροῦ τοῦ Λεωνίδεω, Περσέων τε καὶ Λακεδαι-
 μονίων ὠθισμὸς ἐγένετο πολλὸς ἐς ὃ τοῦτόν τε
 ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς
 35 ἐναντίους τετράκεις. Τοῦτο δὲ συνεστήκεε μέχρι οὗ
 οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὡς δὲ τούτους ἤκειν
 ἐπίθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἑτεροιοῦτο τὸ νεῖκος.
 ἔς τε γὰρ τὸ στεινὸν τῆς ὁδοῦ ἀνεχώρουν ὀπίσω,
 καὶ παραμειψάμενοι τὸ τεῖχος, ἐλθόντες ἵζοντο ἐπὶ
 40 τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι, πλὴν Θηβαίων.
 ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ ὅκου νῦν ὁ λίθινος
 λέων ἔστηκε ἐπὶ Λεωνίδῃ. ἐν τούτῳ σφέας τῷ
 χώρῳ ἀλεζομένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγ-

χανον ἔτι περιεῦσαι, καὶ χερσὶ καὶ στόμασι, κατέ-
 χωσαν οἱ βάρβαροι βάλλοντες· οἱ μὲν, ἐξ ἐναντίας 45
 ἐπισπόμενοι, καὶ τὸ ἔρυμα τοῦ τείχεος συγχώσαντες·
 οἱ δὲ, περιελθόντες πάντοθε περισταδόν.

Λακεδαιμονίων δὲ καὶ Θεσπείων τοιούτων γενο-
 μένων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρ-
 τιάτης Διηνέκης. τὸν τὸδε φασὶ εἶπαι τὸ ἔπος πρὶν 50
 ἢ συμμίζειν σφέας τοῖσι Μήδοισι, πυθόμενον πρὸς
 τευ τῶν Τρηχινίων, ὥς, ἐπεὰν οἱ βάρβαροι ἀπιέωσι
 τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ πλήθους τῶν
 οἰστῶν ἀποκρύπτουσι· τοσοῦτό τι πλήθος αὐτῶν
 εἶναι. τὸν δὲ, οὐκ ἐκπλαγέντα τούτοις, εἶπαι, ἐν 55
 ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλήθος, ὥς
 “πάντα σφι ἀγαθὰ ὁ Τρηχίνιος ξεῖνος ἀγγέλλοι,
 εἰ ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον, ὑπὸ σκιῇ
 ἔσσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ.”
 Ταῦτα μὲν καὶ ἄλλα τοιουτότροπα ἔπεά φασι 60
 Διηνέεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα.
 Θαφθεῖσι δὲ σφι αὐτοῦ ταύτῃ τῇ περ ἔπεσον, καὶ
 τοῖσι πρότερον τελευτήσασι ἢ τοὺς ὑπὸ Λεωνίδεω
 ἀποπεμφθέντας οἶχεςθαι, ἐπιγέγραπται γράμματα
 λέγοντα τάδε·

65

Μυριάσιν ποτὲ τῇδε τρηκοσίαις ἐμάχοντο
 ἐκ Πελοποννήσου χιλιάδες τέτορες.

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ
 . Σπαρτιάτησι ἰδίῃ·

- 70 ὦ ξείν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῆδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι, τόδε·

Μνηῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδοι
Σπερχειὼν ποταμὸν κτεῖναν ἀμειψάμενοι·

- 75 μάντιος, ὃς τότε κῆρας ἐπερχομένας σάφα εἶδως,
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνες οὕτω ἡγωνί-
σαντο.

(B. vii. 223-228, 234.)

AEOLIC DIALECT.

WITHOUT attempting to solve the vexed question of the relation of Aeolic to the other dialects, we may at any rate regard it as representing, more than any other, the primitive language of Greece. The Dorians may be considered as originally an offshoot from the Aeolians, though soon surpassing in numbers and repute their parent stock. At the same time it must be remembered that the characteristic conservatism of the Dorians often induced them to retain the earliest forms and flexions of words after they had disappeared from the Aeolic dialect.

Dating from the return of the Heracleidae, we may divide those who used the Aeolic dialect (properly so called), into three branches—Asiatic Aeolians, Boeotians, and Thessalians. But the distinction won by the Aeolic lyrical poets of Asia Minor and Lesbos caused the dialect of those parts to be taken as the great representative of Aeolic.

Among the distinguishing characteristics of the Aeolic of Lesbos may be noticed:—

1. **Accent.** The oxyton accent is studiously avoided, and, as a general rule, the Aeolic dialect throws back the accent as far as the quantity of the ultima will permit. Thus instead of σοφός, θυμός, δξός, δυσμενής, ἐγών, ἐμοί, αὐτός, φιλεῖς, φρονεῖς, we have σόφος, θῦμος, δξυς, δυσμένης, ἔγων, ἔμοι, φῖλεις, φρόνεις. This system of accentuation is one of the points in which the Aeolic dialect resembles Latin.

2. **Psilosis** (ψίλωσις), or 'use of smooth breathing.' Thus ἵππιοι (cp. Lat. *equus*), ἕτερος, ἶπος, ἄπαλος. This rule is not universal, and it is difficult to assign to it its due limits. Perhaps the rough breathing was retained where

it represented an original *s* or *j*, and was omitted elsewhere.

3. **Digamma.** Although the Vau had the name 'Æolic digamma,' because it was longest retained in that dialect, it is by no means regularly or universally found in it; and it soon began to be represented by various other letters, as by *β* in *βράκη*, or by *υ* as in *αῦος* for *ἀφώς*.

4. **Substitutions of consonants in Æolic.** (a) *π* for *τ*, as *πέμπε* for *πέντε*.

(b) *β* for *δ*, as *βελφίves* for *δελφίves*. (Cp. Lat. *bis* with *dis*).

(c) *φ* for *θ*, as *φῆρ* for *θῆρ*, *φλίβω* for *θλίβω* (cf. *θύρα* with Lat. *forēs*).

(d) *ζ* for *σσ*, as *πλάζω* for *πλήσσω*, and almost conversely *σδ* for *ζ*, as *ῥσδος* or *ῥσδος* for *ῥζος*.

(e) It is common to quote the substitution of *π* and *δ* for *μ* and *τ*, on the evidence of *πέδα* for *μετά*, but it is probable that though these two prepositions are identical in meaning, they have nothing common in etymology, *μετά* being connected with *μέσος* and *πέδα* with *πόσι* and *ποῦς* i. e. *ποδ*.

(f) *ζ* for *δ*, as *ζαμένης* for *δια-μενής*, *ζαβάλλειν* for *δια-βάλλειν*, *ζάδηλος* for *διάδηλος*. This change is easily effected through the *j* sound of the *iota* after *δ*.

(g) **Doubling of liquids**, e. g. *ῥστελλα*, where Attic writes *ῥστελα*, both forms being different ways of euphonising *ῥστελ-σα*. Similarly we find *μῆννος* i. e. *μῆνσος*, Lat. *mensis*, *ῥμμι* for *εἰμί*, *φάεννος* for *φαεινός*, *φθέρρω* for *φθεῖρω*, *χέρρας* for *χείρας*, *ἀπέλλα* for *ἀπείλη*, *βόλλομαι* for *βούλομαι*.

5. **Change of *ν* before *σ* into *ι*.** This rule explains (a) the form of participle feminine in *-οισα*, *εῖσα* as *πλήθοισα* which is a euphonising of *πλήθονσα*, and (b) the form of acc. plur. in *-αις* and *-οις*, being originally *-ανς* and *-ονς*, the true form of accusative preserved in the Cretan *πρεγίτανς* for *πρεσβύτας*, or *τὸνς νόμους* for *τοὺς νόμους*.

6. **Substitutions of vowels.** (a) The commonest of these is the use of *ä* for *ε*, as *ἄλλατα* for *ἄλλοτε*, *ἐτέρωτα* for *ἐτέρωτε* = *ἐτέρωθε*; *κα* for *κε* (*ἄν*).

(b) Substitution of *ε* for *ä*, as *θέρσος* for *θάρσος*, *κρέτος* for *κράτος*.

(c) Of *ä* for *ο*, as *ὑπά* for *ὑπό*.

(d) Conversely, of *ο* for *ä*, as *ἄλοχος*, *ὀνίαισι*, *βροχέως*.

(e) *ι* for *ε*, as *χρύσιος*, *κυνίαι*.

(f) *ι* for *υ*, as *ἔψηλος* for *ὑψηλός*.

(g) *υ* for *ο*, as *δνυμα* for *δνομα*, *ὑμάρτη* for *ὀμάρτει*, *ἀπύ* for *ἀπό*.

(h) *αι* for *ου*, as in 3rd pers. plur. of present tense of verb; in feminine of participle; in acc. plur. of O declen. as *πασσάλοις* for *πασσάλους*.

(i) *αι* for *α*, as *λύγραις* for *λύγρας*.

7. **The rule for the use of *ä* for *η* in Aeolic** is that *ä* is always retained in those cases where the Ionic *η* represents an original *α*, but not where *η* represents *ε*. Thus *μάτηρ* not *μάταρ*, *ἡράμαν* (*ἔραμαι*) not *ἀράμαν*, *ἀφάνης* not *ἀφάνας*.

8. (a) **Substitution of *η* for *ει***, as in infin. *συμφέρην*, *ἄγην* for *συμφέρειν*, *ἄγειν*, *κῆνος* for *κείνος*, or conversely *ει* for *η*, as *εἴκω* for *ἡκω*, *Νεῖλεως* for *Νήλεως*; or (b) of *ω* for *ου*, as *ᾠρανος* for *οὔρανός*, *ὀλόχω* for *ἀλόχου*, *αἶδως* Gen. for *αἰδοῦς* from *αἰδῶ*.

9. **One element in a diphthong is sometimes omitted**, as *Ἀθανία*, *ἀλάθεια* (for *ἀλήθεια*), *λαχόην* (for *λαχοίην*), *ᾠρανος* (for *οὔρανός*).

10. **Rules for contraction.** (a) *-ao* and *-aw* contract to *α*, as *Κρονίδα*, *σπονδᾶν*. (b) *-eo* to *-ευ* as *βέλεις*, *Θεύεις*, *μοχθεῖντες*.

11. **Peculiarities in the declensions.** (a) There is no dual number. (b) There is a form in *ä* of masculines of 1st decl. in *ης*, as *νεφεληγέρεᾶ*. (c) In the 3rd

decl. the accus. sing. ends in *-ην* for *-η*, as *ζάνην* from *ζαῖης*, *δυσμένην*, *κυκλοτέρην*, or (*d*) has an ending in *ν* instead of *δα* as *σφραῖν*, *κνᾶμιν* for *σφραγίδα*, *κνημίδα*. In the vocative, the Aeolians preferred (*e*) a short vowel, as *Ψάπφο* for *Σάπφοι*. Aeolic also frequently used metaplastic forms, (*f*) which were also not uncommon in Homer, as *ἰσμήνη* and *ἰσμήνι*, *ἀλκί* and *ἀλκῇ*, etc. See notes on Hom. Dial.

12. **In the conjugation of the verb**, (*a*) the forms in *-μ* are far more common than in any other dialect. (*b*) The third person plural ends in *-οισι* instead of in *-ουσι* as in Attic, or *-οντι* as in Doric. (*c*) In the conjunctive 2nd and 3rd sing. the Iota subscript is omitted.

13. **Prepositions** often suffer apocope in Aeolic, as *ἀν* (or *ὄν*) for *ἀνά*, *παρ* for *παρά*, *κατ* for *κατά*, cp. *κάτταδε* for *κατά τάδε*, *καττᾶν* for *καθ' ὧν*, *πότταν* for *πρὸς τήν*, *περ* for *περί*, as *οἴκω τε περ σῶ*, but sometimes *περ* for *ἱέρ* Aeolic for *ὑπέρ*, as *περ-έχει* for *ὑπερέχει*.

14. **Adverbs** (*a*) which in Attic terminate in *στε* are written with *στα* in Aeolic as *πόστα*, *ἄλλοστα*, *ἐτέρωστα*. Adverbs (*b*) in *θε[ν]* are written with *θα* as *ἔπισθα*, *πάροιθα*. There is a special termination (*c*) in *νι* as *μέσνι*, *ἄλλνι*, *πῆλνι*, which last is probably Aeolic for *τηλοῦ*, see § 4 (*a*). The same syllable occurs in *τυίδε* for *τῇδε*.

It is not possible from a want of material to make any table of Boeotian forms in contrast with Lesbian Aeolic. A few inscriptions and the specimens of Megarean dialect in the Acharnians of Aristophanes give but a scanty notion. It is however a remarkable fact that the differences between Boeotian and Lesbian are very great. The system of accentuation and aspiration was altogether unlike, to say nothing of minor differences. Perhaps the Thessalian dialect, if we knew more of it, might be found to occupy a mid-point between Lesbian and Boeotian.

ALCAEUS. 612 B.C.

Alcaeus was the scion of a noble family in the Lesbian Mytilene. His life fell in the stormy times of political warfare. Alcaeus and his two brothers, who supported the oligarchical party in Mytilene, were driven into exile. On the return of Alcaeus to Lesbos he found Pittacus entrusted with the reins of government as Aesymnetes (an office resembling the dictatorship at Rome). Alcaeus with his brother made a final, but unsuccessful, attempt to bring his own party into power again, and to depose Pittacus, who was generous enough to forgive his enemy when taken prisoner: saying, 'Forgiveness is better than revenge.' The political odes of Alcaeus are called *διχοστασιαστικά*, beside which he wrote martial lays, love songs, and drinking-songs. Of these only a few fragments remain. Cp. Hor. Od. 2, 13, 26.

The following fragment describes the warlike furniture of his house:—

FRAG. I.

Μαρμαίρει δὲ μέγας δόμος χάλκῳ· πᾶσα δ' Ἄρη
κεκόσμηται στέγα
λάμπραισιν κυνίαισι⁸⁰, καττᾶν¹³ λεῦκοι καθύπερθεν
ἵππιοι λόφοι
νεύοισιν^{12b}, κεφάλαισιν ἄνδρων ἀγάλματα, χάλκλαι⁸⁰
δὲ πασσάλοις^{8h}
κρύπτοισιν^{12b} περικείμεναι λάμπραι κνάμιδες, ἄρκος
ἰσχύρω^{8b} βέλους^{10b},

θώρακές τε νέοι λίνω^{8b} κοί'λαί τε κατ' ἄσπιδες βεβ-
 λήμεναι· 5
 παρ¹³ δὲ Χαλκίδικαι σπάθαι, παρ δὲ ζώματα πόλλα
 καὶ κυπάττιδες·
 τῶν οὐκ ἔστι λάθεσθ', ἐπειδὴ πρώτισθ' ὑπὸ ἔργον
 ἔσταμεν τόδε.

In the following Alcaic stanzas the poet (like Horace, Od. 2. 14) describes the ruined condition of Mytilene under the figure of a disabled ship.

FRAG. 2.

Ἀσυνέτημι^{12a} τὰν ἀνέμων στάσιν·
 τὸ μὲν γὰρ ἔνθεν κῆμα κυλίνδεται,
 τὸ δ' ἔνθεν· ἄμμες δ' ἂν¹³ τὸ μέσσον
 νᾶϊ φορήμεθα σὺν μελαίνα,
 χεῖμωνι μοχθεῦντες^{10b} μεγάλῳ μάλα· 5
 περ¹³ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει,
 λαῖφος δὲ πᾶν ζάδῃλον^{4e} ἤδη
 καὶ λάκιδες μέγαλαι κατ' αὐτο.

SAPPHO.

Sappho, the contemporary of Alcaeus, stands at the head of Greek poetesses, and bore the honourable name of the tenth Muse. Her birthplace was probably Mytilene, where she gathered round her a train of young girls whom she instructed in poetry and music. The accusations, with which it was sought to blacken her character,

probably had their origin with the comic poets of Athens, where the idea of a woman of fair fame taking a high public position was something too strange to be true. Her contemporary Alcaeus calls her *ἀγα Σάπφοι*.

In the following Sapphic ode she entreats Aphrodite to stir the object of her love to return her passion.

ODE I.

Ποικιλόθρον' ⁴⁰ ἀθάνατ' Ἀφρόδιτα,
 παῖ Δίος δολόπλοκε, λίσσομαι σε
 μή μ' ἄσαισι μήτ' ὀνίαισι ^{6d} δάμνα,
πότνια, θῦμον.
 ἀλλὰ τυῖδ' ¹⁴⁰ ἔλθ', αἶ ποτα ^{14a} κατέρωτα ^{14a} 5
 τᾶς ἔμας αὐδως ^{8b} αἰόισα ^{5a} πῆλυι ¹⁴⁰
 ἔκλυες, πάτρος δὲ δόμον λίποισα ^{5a},
χρῦσιον ⁶⁰ ἦλθες
 ἄρμ' ὑποζεύξαισα ^{5b}, κάλοι δέ σ' αἶγον
 ὤκεες στρουῦθαι περὶ γᾶς μελαίνας 10
 πύκνα δινεῦντες πτέρ' ἀπ' ὠράνω ^{8b} αἶθε-
-ρος διὰ μέσσω.
 αἶψα δ' ἐξίκοντο· τὸ δ', ὦ μάκαιρα,
 μειδιάσαις' ἀθανάτῃ προσώπων,
 ἥρε', ὅττι δηῦτε πέπονθα κῶττι 15
δηῦτε κάλημι ^{12a},
 κῶττ' ἔμφ' μάλιστα θέλω γένεσθαι
 μαινόλῃ θύμῳ· τίνα δηῦτε Πείθω
 μαῖς ἄγην ^{8a} ἐς σὰν φιλότατα, τίς σ', ὦ
Ψάπφ' ^{11d} ἀδίκηι; 20

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
 αἰ δὲ δῶρα μὴ δέκετ', ἄλλα δώσει,
 αἰ δὲ μὴ φίλει¹, ταχέως φιλήσει
 κωὺκ ἐθέλοισα^{5a}.

ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λύσον 25
 ἐκ μεριμνᾶν, ὅσσα δέ μοι τέλεσσαι
 θῦμος ἰμέρρει^{4g}, τέλεσον· σὺ δ' αὐτα
 σύμμαχος ἔσσο.

In the next ode, imitated by Catullus (51), Sappho descants on the joy of being near the beloved object.

ODE 2.

Φαίνεται μοι κῆνος^{8a} ἴσος θεοῖσιν
 ἔμμεν ὤνηρ ὅστις ἐναντίος τοι
 ἰζάνει², καὶ πλάσιον ἂν φωνεῖ-
 -σας^{12a} ὑπακούει,
 καὶ γελαίσας^{5b} ἰμέροεν, τό μοι μάν 5
 καρδίαν ἐν στήθεσιν ἐπτόασεν·
 ὥς γὰρ εὔιδον³ βροχέως^{8a} σε, φώνας
 οὐδὲν ἔτ' εἵκει^{8a}.
 ἀλλὰ καμ¹³ μὲν γλῶσσαι ἔαγε, λέπτον δ'
 αὐτिका χρῶ πῦρ ὑπαδεδρόμακεν^{6c}, 10
 ὀππάτεσσι δ' οὐδεν ὄρημ^{12a}, ἐπιρρόμ-
 -βεισι^{12a} δ' ἄκουαι.
 ἂ δέ μ' ἴδρως κακχέεται, τρώμος δὲ
 πᾶσαν ἄγρει¹, χλωροτέρα δὲ ποίας
 ἐμμι^{4g}, τεθνάκην^{8a} δ' ὀλίγω^{8b} ἐπιδεύην^{8a} 15
 φαίνομαι ἄλλα.

THEOCRITUS (*see Dorian Dialect.*)

The following Idyll of Theocritus is written in Æolian dialect :—

ἩΛΑΚΑΤΗ (The Distaff).

An address to the ivory distaff which the poet purposes to bring to Miletus for Theogenis, the wife of his friend Nicias.

Γλαύκας, ὦ φιλέριθ' ἀλακάτα, δῶρον Ἀθανάας⁹
γύναιξιν, νόος οἰκωφελίας αἴσιν ἐπάβολος⁷,
θέρσεισ' ^{8b}, ^{12a}, ἄμμιν^{4g} ὑμάρτη^{8g} πόλιν ἐς Νείλεος ^{8a}
ἀγλάαν,

ὅππα Κύπριδος Ἴρον καλάμφ χλῶρον ὑπ' ἀπάλφ.
τυῖδε^{14o} γὰρ πλόον εὐάνεμον αἰτήμεθα ^{12a} παρ Δίος,
ὅπως ξέννον^{4g} ἔμον τέρψομ' ἴδων κἀντιφιλήσομεν,
Νικίαν, χαρίτων ἱμεροφώνων ἴερον φύτον,
καὶ σὲ τὰν ἐλέφαντος πολυμόχθω ^{8b} γεγενημέναν
δῶρον Νικιάας⁹ εἰς ὀλόχω^{6d}, ^{8b} χέρρας^{4g} ὀπάσσομεν,
σὺν τᾷ πόλλα μὲν ἔργ' ἐκτελέσεις, ἀνδρεῖοις^{6h} πέ-
πλοις ^{6h}, 10

πόλλα δ' οἶα γυναῖκες φορέοις' ^{12b} ὑδάτινα βράκη⁸.
δῖς γὰρ μάτερες ἄρνων μαλάκοις ^{6h} ἐν βοτάνᾳ πόκοις ^{6h}
πέξαιντ' αὐτοέnei Θευγένιδός^{10b} γ' ἔνεκ' εὐσφύρω ^{8b}.
οὕτως ἀνυσίεργος, φιλέει δ' ὅσσα σαόφρονες.
οὐ γὰρ ἐς ἀκίρας οὐδ' ἐς ἀέργω ^{8b} κεν ἐβोलλόμαν^{4g} 15
ὀπάσαι σε δόμοις ^{6h}, ἀμμετέρας^{4g} ἔσσαν ἀπὺ ^{8g}
χθόνος.

καὶ γάρ τοι πάτρις, ἂν ὥξ' Ἐφύρας κτίσσει ποτ'
Ἄρχίας

νάσω^{8b} Τρινακρίας μύελον, ἄνδρων δοκίμων πόλιν.
νῦν μὰν οἶκον ἔχουσ' ^{5a} ἄνερος, ὃς πόλλ' ἐδάη σόφα
ἀνθρώποισι νόσοις^{8b} φάρμακα λύγραις⁶ⁱ ἀπαλαλ-
κέμεν, 20

οικήσεις κατὰ Μίλλατον^{4s} ἐράνναν^{4s} μετ' Ἰαόνων,
ὥς εὐαλάκατος Θεύγενις ἐν δαμότισιν πέλη^{12o},
καὶ οἱ μνᾶσθιν ἄει φιλαοῖδω παρέχης^{12o} ξένω.
κῆνο^{6a} γάρ τις ἐρεῖ τῷπος ἴδων σ'. ἦ μεγάλα χάρις
δώρῳ σὺν ὀλίγῳ πάντα δὲ τίματα τὰ παρ φίλῳ. 25

DORIC DIALECT.

WE may reckon three periods of the Doric dialect. The *early*, which ends with the beginning of the 5th cent. B.C.; the *middle*, including the 5th and 4th cents.; and the *late*, from the end of the 4th cent., to the decay of the dialect.

Of the earliest period little can be learned, except from a few inscriptions; but it would seem that there are grounds for assigning to this age of Doric a tendency to dispense, like the Aeolians, with the rough breathing at the beginning of words. (See Aeol. Dial. § 2). It was characterised also by a general use of the digamma, (as we learn from the forms κλέφος and αἰφέι on a Crissaean inscription), and by the retention of the letter Koppa, Q.

The middle period of Doric is illustrated by a larger number of inscriptions. To it belong also the fragments of Epicharmus (circ. 500 B.C.), and Sophron (circ. 460 B.C.), and the specimens of the Doric of Megara, in the Acharnians of Aristophanes, and of Laconian Doric in the Lysistrata. Many notices of the Doric of this period may be found scattered in the various writings of the Alexandrian grammarians, and the later lexicographers.

From the time of Alexander the Great, the Doric dialect, entering upon its last stage, began to decay; partly from the dominating influence of Attic, with which it was constantly brought into contact, and partly from internal changes in the dialect itself.

The use of \bar{a} for η remained to the last the great distinguishing mark of Doric, and, by an erroneous extension of its use, \bar{a} is often found in the latest specimens of Doric, where in a purer age of the dialect η was written. (See Dialect. forms, Doric, § 1.)

We must now make a further division of the dialect, into the stricter and the milder Doric. The former was the type of dialect in use among the Laconians, Cretans, Italian Dorians, and Cyrenaecans. The distinguishing feature of the stricter Doric was the use of ω and η instead of ou and ei , as for example, $\dot{\eta}\pi\omega$ and $\dot{\eta}\mu\epsilon\nu$ for $\dot{\eta}\pi\sigma\upsilon$ and $\epsilon\dot{\imath}\mu\epsilon\nu$. The digamma too was retained longer in the stricter Doric, or its loss was represented by the letter β , at the beginning as well as in the middle of words. Among other peculiarities may be noticed the addition of the suffix η to pronouns, as $\acute{\epsilon}\gamma\omega\eta$ and $\acute{\epsilon}\mu\acute{\iota}\eta\eta$, and the substitution of $\iota\omega$ or ω for the combination of the vowels eo . The stricter Dorians were averse to the use of Σ , hence the Doric poet Lastus wrote whole poems without employing that letter, a practice which forms a remarkable contrast to the usage of the Ionians. This aversion shows itself in the substitution of Φ for Σ , as in $\pi\alpha\lambda\alpha\iota\acute{\alpha}\phi$, $\nu\acute{\epsilon}\kappa\phi$, and $\tau\acute{\iota}\phi$ for $\tau\acute{\iota}\varsigma$ (cp. Lat. *arbor* for *arbos*). But, by a sort of contradiction, we find among Spartan forms the substitution of σ for θ , as $\sigma\acute{\iota}\omega\varsigma$ for $\theta\acute{\epsilon}\omega\varsigma$, and, in all kinds of Doric, the termination $-\epsilon\varsigma$ instead of $-\epsilon\nu$ in the 1st pers. plur. of the verb. Still, the aversion to Σ was a real one, so much so, that in the case of the groups $\sigma\tau$, $\sigma\kappa$, $\sigma\pi$, the σ is rejected and the other consonant doubled, as in $\kappa\acute{\iota}\tau\tau\alpha\rho$ for $\kappa\acute{\iota}\sigma\tau\eta\varsigma$, $\acute{\alpha}\kappa\kappa\acute{o}\rho$ for $\acute{\alpha}\sigma\kappa\acute{o}\varsigma$. This also accounts for the change of $\zeta = \sigma\delta$, into $\delta\delta$, (as in $\pi\lambda\alpha\delta\delta\acute{\iota}\eta\nu$ for $\pi\lambda\acute{\alpha}\zeta\epsilon\nu$), and of an initial ζ into δ , as in $\Delta\acute{\epsilon}\upsilon\varsigma$, $\delta\acute{\omega}\mu\omicron\varsigma$. Another peculiarity consists in the use of ou for u , as $\delta\acute{\iota}\phi\omicron\upsilon\rho\alpha$ for $\gamma\acute{\epsilon}\phi\upsilon\rho\alpha$.

As a specimen of strict Laconian dialect we may quote

the words with which the Spartan herald introduces himself in the *Lysistrata* (980):—

ΚΗΡΥΞ.

πῦ τῶν Ἀσσανῶν ἐστὶν ἡ γερωσία,
ἢ τοὶ πρωτάνιες; λῶ τι μυσιζαὶ νέον.

ΠΡΟΒΟΥΛΟΣ.

σὺ δ' εἰ πρότερον ἄνθρωπος ἢ κοῖσιστος;

ΚΗΡΥΞ.

κάρυξ ἐγὼν, ὃ κυρσάνιε, ναὶ τὸ σιῶ,
ἔμολον ἀπὸ Σπάρτας περὶ τῶν διαλλαγῶν.

And in v. 1002, the herald describes his difficulties thus—

- - μογίομε, ἂν γὰρ τὰν πόλιν
ἔπερ λυχνοφορίοντες ἀποκεκύφαμε.

We have a similar specimen in the letter of Hippocrates to the Spartans in Xenophon, (*Hellen.* 1. 1. 23), "Ἐρρει τὰ καλὰ Μίνδαρος ἀπέσστα· πεινῶντι τῶνδρες ἀπορίομε τί χρὴ δρᾶν, which may be taken as an illustration both of Laconian dialect and brevity. The decree, and the treaty between the Spartans and Argives (*Thuc.* 5. 77, 79) may also be consulted as specimens of Doric: but the original document has suffered too many changes at the hands of copyists and correctors to have any real authority.

The Cretan dialect exhibits several characteristic peculiarities; notably, a form of the accus. plur. in *os*, as τὸς νόμος for τοὺς νόμους. In Cretan inscriptions we find preserved the oldest form of the accus. plur. in *us*, as τὸνς νόμους, with which may be compared other Cretan forms, as τιθεὺς for τιθείς, πάντα for πᾶσα.

The milder Doric includes the forms of the dialect used by most of the Peloponnesian Dorians, and the colonies which they respectively founded. Thus the dialect of the Corcyraeans closely resembled that of their mother-state, Corinth; and the Megareans, (the rustic form of whose

dialect Aristophanes gives in the *Acharnians*) spoke the same type of Doric as their colonists at Byzantium and Chalcedon. It is probable that the peculiar dialect of the Arcadians, and the strict Laconian type, were moulded into the milder Doric at the time of the Achaean League.

The milder Doric was introduced into Sicily by the Corinthians and Megareans: but it must be remembered that, although we shall find the *Bucolics* of Theocritus afford the best means of familiarizing us with the Doric dialect, they do not represent the true milder Doric of Sicily, which we shall rather seek in the fragments of Epicharmus and Sophron. The Greek of Theocritus is really a sort of literary or conventional dialect written by a scholar, or containing a large variety of Doric forms interspersed with Aeolisms and retaining a good many peculiarities of the Epic; just as the Greek that Pindar wrote reckons as Doric, but its base is really Epic, with a considerable Doric colouring, and not a few Aeolic forms. Cp. Eustath. 1702, *ὥς δὲ οἱ Δωριεῖς ἔχαιρον καὶ αἰολίζοντες* δηλοῖ Πίνδαρος, ἀναμιξὺ οὕτω ποιῶν, ἦτοι Δωρικῶς γράφων καὶ Αἰολικῶς.

TABLE OF DORIC FORMS.

§ 1. Vowels.

The most prominent characteristic of the Doric dialect is the use of *ā*, where the Ionians and Attics use *η*.

(a) In the Stems of Nouns and Verbs, as *θανός* (root *θαν*) compared with *θνήσκω*, and *θνητός*: *πάξει* (root *παγ*) compared with *πῆξει*: *μᾶλον* for *μῆλον* compared with Lat. *mālum*. But in this *ā* we generally find a true repre-

sentative of the original vowel, which other dialects have weakened, and not a mere euphonic change of every η to \bar{a} . For, e. g. the Doric dialect gives $\mu\acute{\alpha}\tau\eta\rho$, not $\mu\acute{\alpha}\tau\alpha\rho$, for the stem is $\mu\alpha\tau\epsilon\rho$, as the genitive shows; $\pi\omicron\iota\mu\acute{\eta}\nu$ not $\pi\omicron\iota\mu\acute{\alpha}\nu$, for the stem is $\pi\omicron\iota\mu\epsilon\nu$.

(δ) In the terminations of nouns and verbs, as $\kappa\alpha\lambda\acute{\alpha}$ for $\kappa\alpha\lambda\acute{\eta}$, $\epsilon\iota\rho\acute{\alpha}\nu\alpha$ for $\epsilon\iota\rho\acute{\eta}\eta$, $\acute{\alpha}\lambda\omicron\iota\mu\acute{\alpha}\nu$ for $\acute{\alpha}\lambda\omicron\iota\mu\eta\nu$, but not $\alpha\nu$ for $\eta\nu$ in the passive Aorists.

(ϵ) In the temporal augment for verbs whose initial vowel is α , this \bar{a} is used instead of η , as $\delta\gamma\epsilon\varsigma$ from $\acute{\alpha}\gamma\omega$, $\acute{\alpha}\psi\alpha$ from $\acute{\alpha}\psi\tau\omega$.

(δ) Another peculiarity is the use of $\acute{\alpha}$ for Attic ϵ , as $\xi\gamma\omega\gamma\alpha = \xi\gamma\omega\gamma\epsilon$, $\delta\kappa\alpha = \delta\tau\epsilon$, $\phi\rho\alpha\sigma\acute{\iota}\nu = \phi\rho\epsilon\sigma\acute{\iota}\nu$. $\alpha\acute{\iota}\kappa\alpha$ for $\epsilon\acute{\iota}\kappa\epsilon$, i. e. $\epsilon\acute{\alpha}\nu$.

(ϵ) A further change is the use of ω for Attic o or ou , as in gen. sing. of 2nd decl. $\acute{\iota}\pi\pi\omega$ for $\acute{\iota}\pi\pi\omicron\nu$, and accus. plur. $\acute{\iota}\pi\pi\omega\varsigma$ for $\acute{\iota}\pi\pi\omicron\upsilon\varsigma$. So too $\acute{\omega}\rho\alpha\nu\acute{\omicron}\varsigma$ for $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\varsigma$, $\kappa\acute{\omega}\rho\alpha$ for $\kappa\acute{\omicron}\rho\eta$.

(ζ) Use of $\omicron\iota$ for ou as Μοῖσα , $\xi\chi\omicron\iota\sigma\alpha$, for Μοῦσα , $\xi\chi\omicron\upsilon\sigma\alpha$.

(η) \bar{a} for ω as $\pi\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$.

§ 2. Contractions.

(α) Ao contracts into \bar{a} , as $\phi\iota\lambda\acute{\omega}\nu\delta\bar{a}$, for $\phi\iota\lambda\acute{\omega}\nu\delta\alpha\omicron$, $\gamma\epsilon\lambda\acute{\alpha}\nu\tau\iota$ for $\gamma\epsilon\lambda\acute{\alpha}\nu\tau\iota = \gamma\epsilon\lambda\acute{\omega}\varsigma\iota$, $\pi\epsilon\iota\nu\acute{\alpha}\nu\tau\iota$ for $\pi\epsilon\iota\nu\acute{\alpha}\nu\tau\iota$ (particip.), $\acute{\epsilon}\kappa\acute{\tau}\alpha\sigma\bar{a}$ for $\acute{\epsilon}\kappa\acute{\tau}\eta\sigma\alpha\omicron$, $\acute{\epsilon}\kappa\acute{\tau}\eta\sigma\omega$. Sometimes $\alpha\upsilon\omicron$ to \bar{a} , as $\gamma\epsilon\lambda\acute{\alpha}\sigma\alpha$ for $\gamma\epsilon\lambda\acute{\alpha}\nu\sigma\alpha$.

(β) $\alpha\omega$ into \bar{a} as Νυμφᾶν for Νυμφᾶων , $\beta\acute{\alpha}\mu\epsilon\varsigma$ for $\beta\acute{\omega}\mu\epsilon\nu$, i. e. $\beta\acute{\epsilon}\omega\mu\epsilon\nu$ or $\beta\text{-}\acute{\alpha}\omega\text{-}\mu\epsilon\nu$.

(γ) $\epsilon\omicron$ into $\epsilon\nu$, as $\theta\acute{\epsilon}\rho\epsilon\upsilon\varsigma$, $\kappa\alpha\lambda\epsilon\ddot{\upsilon}\nu\tau\alpha\iota$, $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\epsilon\nu$.

(δ) $\alpha\epsilon$ into η , as $\delta\eta\rho\eta$ for $\delta\eta\rho\alpha\epsilon$ ($\delta\eta\rho\alpha$), $\acute{\eta}\rho\acute{\omega}\tau\eta$ for $\acute{\eta}\rho\acute{\omega}\tau\alpha\epsilon$ (imperf.), $\lambda\acute{\eta}\varsigma$ from $\lambda\acute{\alpha}\omega$, and $\text{-}\acute{\alpha}\epsilon\iota$ to η , as $\phi\omicron\iota\tau\acute{\eta}\varsigma = \phi\omicron\iota\tau\acute{\alpha}\epsilon\iota\varsigma$. Similarly $\epsilon\alpha$ to η , as $\kappa\rho\acute{\epsilon}\alpha\varsigma$, $\kappa\rho\acute{\eta}\varsigma$.

(ϵ) Crasis of $\alpha\iota\text{-}\epsilon$ to η , as $\kappa\acute{\eta}\phi\alpha$ for $\kappa\alpha\iota\ \acute{\epsilon}\phi\eta$; $\kappa\acute{\eta}\xi$ for $\kappa\alpha\iota\ \acute{\epsilon}\xi$.

§ 3. Consonants.

(a) Use of τ for σ, as *τύ* for *σύ*, *εἵκατι* for *εἴκοσι*, *τίθητι* for *τίθησι*, *πλατίον* for *πλησίον*.

(b) κ for τ in *δκα*, *ἄλλοκα*, etc.

(c) Interchange of γ and β, as *γλέφαρον* for *βλέφαρον*, of aspirates, as *δρυγες* for *δρυβες*, *φλίβω* for *θλίβω*. (d) Of σδ for δσ (ζ) in verbs in -ζω, as *συρίσδω*, *παίσδω*, *ποτόσδω* (for *προσόζω*).

§ 4. Liquids.

(a) Before τ and δ, κ λ become ν, as *ἦνθον* for *ἦλθον*, before ν, σ often changes to ι, as *σπείσω* from *σπένδω*.

§ 5. Digamma and Aspiration.

(a) Among representatives of the *f* in Doric we find β, as *βράκος* for *ράκος*. In Pindar ν, as *αύαταν* (Pyth. 2. 28) for *ἄψαταν* = *ἄτην*.

(b) The Dorians did not dispense with the *Spiritus asper* to the same extent as the Aeolians, but in some words it is omitted, as in *ἀγέομαι* for *ἡγέομαι*.

§ 6. Accent.

(a) The Dorians here are the very opposite of the Aeolians. The latter threw the accent as far as possible away from the end of the word, as e. g. *γύναιε* for *γυναιξί*. The Dorians, on the other hand, were inclined to throw the accent as far as possible towards the *ultima*, so that we get such forms as *αἰιδῆς* and not *ἄειδες*, *ἀμπέλως* and not *ἄμπελος*. So in Theocritus, *οὐτῶς*, *παντῶς*, *ἀλλῃ*, instead of *οὐτως*, *πάντως*, *ἄλλα*.

§ 7. Declensions.

(a) The peculiarities of the 1st vowel (A) declension are to be found under the rules given above for the *ā*, -as

for *-ης*, for the contraction of *-ωο* to *-α*, and *-ων* to *-ᾶν*. Notice that the original form of the accus. plur. was *α-ν-s*, as in Cretan inscription *πρεγύτα-ν-s*, and Gothic *vulfans* = *lupōs*. This original form was often represented in Aeolic by termination *-αις*, but the Doric dialect generally shortens these to *ᾶς*, as *δημότᾶς*, *δεσπότης*, *κίσσᾶς*.

§ 8. Second Vowel (O) Declension.

(a) The use of *ω* for *ου* given above is a mark of the stronger Doric; the accus. plur. originally ended in *ο-ν-s*, (as Gothic *sunu-ns* = *filiōs*). This termination the Aeolians changed to *-οις*, and the Dorians to *-ως*, or (δ) sometimes *-ος*, as *τὰς ἀμπέλως*, *τὰς παρθένως*.

§ 9. Third Consonantal Declension.

(a) From nominatives in *ος*, *ης*, we have genitive in *-εως*, as, *Εὐμήδης -ήδεως*, *ἄρος*, *ἄρεως*.

§ 10. Pronouns.

(a) Special forms of 1st Personal Pronoun, Sing. N. *ἐγών*, D. *ἐμίν*; Plur. N. *ἄμές*, *ἄμμες*, G. *ἀμέων*, *ἀμῶν*, D. *ἀμίν*, *ἄμιν*, *ἄμμι[ν]*, A. *ἀμέ*, *ἄμμε*.

(δ) Special forms of 2nd Personal Pronoun, Sing. N. *τύ*, G. *τεῦ*, *τεῦς*, *τεοῦς*, D. *τίν*, A. *τύ* and *τέ*; Plur. N. *ύμές*, *ἔμμες*, D. *ῶμιν*, *ῶμμιν*, A. *ῶμμε*.

(c) Special form of Demonstrative Pronoun, *τῆνος*, *τῆνα*, *τῆνο* (= *ἐκεῖνος*, η, ο). From which comes adv. *τηνῶ*, *illinc*, *τηρεῖ*, *illíc*, and *τηρόθι*. Cp. *τοσσῆνος*.

§ 11. Verb.

Special forms of the verb.

(a) ACTIVE. Pres. Indic. 2nd pers. sing. *τύπτ-ες*. 1st

pers. plur. *τύπτ-ο-μες* (cp. Lat. *amamus*). 3rd pers. plur. *τύπτ-ο-ντι* (cp. Lat. *amant*). Similarly with Imperf. and Aor.

Pres. Conjunct. 1st pers. plur. *τύπτ-ω-μες*. 3rd pers. plur. *τύπτω-ντι*.

(b) *Infinitive* *τύπτ-εν* (Aeolic *τύπτ-ην*, Laconian *-ῆν*).

(c) *Participle*. Fem. sing. *τύπτ-οι-σα*.

(d) *Future*, *τυψῶ-είς-εί-είτον-είτον-εὔμες*, or *οὔμες-είτε-εὔντι*.

[For the principle of formation of this Doric future, by the addition of the root (*es*) of the substantive verb, and the root *ι* signifying 'go,' and so forming, e.g. *δο-εσιῶ-δωσιῶ*, *δωσῶ*, see Curt. Expl. Gk. Gram. § 258].

(e) *Perfect*. 1st pers. plur. *τετύφα-μες*. 3rd pers. plur. *τετύφα-ντι*. Note that in Doric these perfects are frequently conjugated with an *ω* ending, as *τετύφω-εις, -ει*, etc., and *infinitive* *τετυφείν*.

(f) PASSIVE AND MIDDLE. *Pres. Imperat.* *τύπτ-ε*.

(g) *Imperf.* *ἐτυπτό-μαν, -εν*. Opt. *τυπτοί-μαν*, etc.

[But *η* is retained in Optat. of verbs in *-μι*, and Indic. of Aor. I. II. Passive, e.g. *εἴην-θείην-ἐπάγγην*.]

(h) *Aor. I.* *ἐτυψά-μαν*. *ἐτύψ-α* (for *ἐτύψ-ω*).

(i) *Future Middle*, *τυψ-εὔ-μαι* or *τυψ-οὔ-μαι-ῆ-είται-εὔμεθα*, or *-μεσθα-είσθε-εὔνται*.

§ 12. Contracted Verbs, etc.

(a) Some verbs in *-αω* follow the forms of contraction in *-εω* (as is common in Ionic); so *δρέοντι* (*vident*), *δρεῦσα*, *ἀνηρώτεον*.

(b) Verbs in *-άζω -ῆζω* (*-ηῖζω*) *-αίζω -ίζω* form a future in *-ξῶ*, and 1 Aor. in *ξαι*, as *καχαξῶ*, *κλαξῶ*, *παιξῶ*, *κομίξαι*.

§ 13. Verbs in μι.

(a) Special forms. Pres. Act. 3rd sing. in -τι, as *ὑφίητι*, *τίθητι*, *φατί*, (cp. Lat. *regit*).

(b) Special forms of *εἰμί* (*sum*), Pres. 1st pers. sing. *ἐμμί* (Aeol.), 2nd *έσσι*, 1st plur. *εἰμές*, 3rd plur. *έντι*.

Infinit. *εἶμεν*, *ἡμεν*. *Particip. fem.* *έούσα*, *εδσα*.

Imperf. *ἦν*, *ἦσθα*, *ἦς* (*ἦν*) . . . *ἦμες*, *ἦστε*.

Future, *έσσούμαι*—*έσσῃ*—*έσσεύται*, etc.

SELECTIONS FROM THEOCRITUS.

Theocritus was born in Syracuse (circ. B.C. 272). He resided partly in Syracuse, and partly in Alexandria. Some portion of his life was passed in Cos, where he met the poet Philetas, under whose instruction he was trained in the style of the Alexandrine poets of the time. He was the founder of bucolic poetry, which in his case consisted mainly in giving an artistic form to the songs and stories of the Sicilian shepherds, fishermen, etc. The word *εἰδύλλια*, or *Idylls*, which have been given to his compositions, signifies only 'little pictures.' The modern use of the word comes from the accidental circumstance that most of the Theocritean idylls belong to simple country life.

IDYLL I.

In this Idyll, Thyrsis is induced by the offer of a prize to sing the song of The Death of Daphnis. This story recounts how Daphnis had defied the power of Aphrodite, who thought to prove her supremacy by touching his heart with love for a maiden, who was only too ready to return his passion. But Daphnis is not conquered. He loves, and he dies for love, but he dies in silence with his love unspoken, and he carries his defiance of Aphrodite with him into the shades below.

ΘΥΡΣΙΣ, ΑΙΠΟΛΟΣ.

ΘΥ. Ἀδύ^{1α} τι τὸ ψιθύρισμα καὶ ἁ πίτυς, αἰπόλε,
τήνα^{10α},

ἃ ποτὶ ταῖς παγαῖσι, μελίσσεται· ἀδὺ δὲ καὶ τὸ

συρίσδες^{11a}, ^{3d}. μετὰ Πᾶνα τὸ δεῦτερον ἄθλον
ἀποισῇ.

αἶκα^{1d} τήνος ἔλη κεραὸν τράγον, αἶγα τὸ^{10b} λαψῇ.
αἶκα δ' αἶγα λάβη τήνος γέρας, ἐς τὲ^{10b} καταρρεῖ 5
αἶ χίμαρος· χιμάρω^{1e} δὲ καλὸν κρῆς^{2d}, ἔστε κ'
ἀμέλξης.

ΑΙ. ἄδιον, ὦ ποιμὴν, τὸ τεὸν μέλος, ἢ τὸ κα-
ταχῆς^{1a}

τῇν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
αἶκα ταὶ Μοῖσαι^{1e} τὰν οὔδα δῶρον ἄγωνται,
ἄρνα τὸ σακίταν^{1a} λαψῇ γέρας· αἶ δέ κ' ἀρέσκη 10
τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν οὔν ὕστερον ἄξῃ.

ΘΥ. λῆς^{2d} ποτὶ τὰν Νυμφᾶν, λῆς, αἰπόλε, τᾶδε
καθίζας,

ὥς τὸ κάταντες τοῦτο γεώλοφον αἶ τε μυρίκαι,
συρίσδεν^{11b}; τὰς δ' αἶγας ἐγὼν ἐν τῷδε νο-
μευσῶ^{11d}.

ΑΙ. οὐ θέμις, ὦ ποιμὴν, τὸ μεσαμβρινὸν, οὐ θέμις
ἄμμιν^{10a} 15

συρίσδεν· τὸν Πᾶνα δεδοίκαμες^{11e}. ἢ γὰρ ἀπ' ἄγρας
τανίκα^{1a} κεκτηκῶς ἀμπαύεται· ἐστὶ δὲ πικρὸς,
καὶ οἱ αἰεὶ δριμεία χολὰ ποτὶ ῥινὶ κάθηται.
ἀλλὰ (τὴν γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἄλγε' αἶδες,
καὶ τᾶς βωκολικὰς ἐπὶ τὸ πλεόν ἵκεο μοίσας), 20
δεῦρ', ὑπὸ τὰν πτελέαν ἐσδώμεθα^{3d}, τῷ τε Πιρήπῳ
καὶ τὰν Κρανιαδῶν κατεναντίον, ἅπερ ὁ θῶκος
τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες. αἶ δέ κ' αἰέσις,

ὥς ὅκα^{3b 1d} τὸν Λιβύαθε ποτὶ Χρόμιν ᾄσας
 ἐρίσδων^{3d},
 αἰγά τέ τοι ὠσῶ^{11d} διδυματοκόν ἐς τρίς ἀμέλξαι, 25
 ᾄ, δὴ ἔχουσ' ^{1f} ἐρίφως^{1e}, ποταμέλξεται ἐς δύο πέλλας,
 καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδέϊ κηρῷ,
 ἀμφῶες, νεοτευχές, ἔτι γλυφάνοιο ποτόσδον^{3d}.
 τῷ περὶ μὲν χεῖλη μαρύεται ὑψόθι κισσός,
 κισσὸς ἐλιχρύσφ κεκονιμένος· ἃ δὲ κατ' αὐτὸν 30
 καρπῷ ἐλιξ εἰλείται ἀγαλλομένα κροκόεντι.
 ἔντοσθεν δὲ γυνᾶ, τὶ θεῶν δαίδαλμα, τέτυκται,
 ἀσκητὰ πέπλω τε καὶ ἄμπυκι· παρ δὲ οἱ ἄνδρες
 καλὸν ἐθειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος
 νεικείουσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἄπτεται αὐτᾶς· 35
 ἀλλ' ὅκα^{3b} μὲν τήνον ποτιδέρεται ἄνδρα γελᾶσα^{2a},
 ἄλλοκα δ' αὖ ποτὶ τὸν ρίπτει νόον. οἱ δ' ὑπ' ἔρωτος
 δητὰ κυλοιδιώντες ἐτώσια μοχθίζοντι^{11a}.
 τοῖς δὲ μέτα γριπεύς τε γέρων, πέτρα τε τέτυκται
 λεπρὰς, ἐφ' ᾗ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει 40
 ὁ πρέσβυς, κάμνοντι τὸ καρτερόν ἀνδρὶ ἐοικῶς.
 φαίης κεν γυίων νιν ὅσον σθένος ἔλλοπιεύειν·
 ὠδέ οἱ ᾤδῃκαντι^{11e} κατ' αὐχένα πάντοθεν ἴνες,
 καὶ πολὺ περ ἐόντι· τὸ δὲ σθένος ἄξιον ἄβας^{1a}.
 τυτθὸν δ' ὅσσον ἄπωθεν ἀλιτρύτοιο γέροντος 45
 πυρναῖαις σταφυλαῖσι καλὸν βέβριθεν ἀλώα·
 τὰν ὀλίγος τις κῶρος^{1e} ἐφ' αἰμασιαῖσι φυλάσσει
 ἥμενος· ἀμφὶ δὲ μιν δὴ ἀλώπεκες, ἃ μὲν ἀν
 ὄρχως^{1e}

φοιτῇ σινομένα τὰν τρώξιμον, ἃ δ' ἐπὶ πῆραν
πάντα δόλον τεύχουσα, τὸ παιδίον οὐ πρὶν
ἀνησεῖν 50

φατὶ^{13a} πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίζῃ^{13b}.
αὐτὰρ ὅγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
σχοίνῃ ἐφαρμόσδων³⁰. μέλεται δέ οἱ οὔτε τι πῆρας,
οὔτε φυτῶν τοσσῆνον¹⁰⁰ ὅσον περὶ πλέγματι γαθεῖ.
παντὰ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος, 55
Αἰολικόν τι θάημα· τέρας κέ τυ θυμὸν ἀτύξαι.
τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῃ αἰγά τ' ἔδωκα
ῶνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·
οὐδὲ τί πω ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κεῖται
ἄχραντον. τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν, 60
αἶκεν μοι τὸν φίλος τὸν ἐφίμερον ὕμνον ἀείσης.
κοῦτι τυ κερτομέω. πόταγ', ὦ γαθέ· τὰν γὰρ ἀοιδὰν
οὔτι πα εἰς Ἀΐδαν γε τὸν ἐκλελάθοντα φυλαξεῖς^{12b}.

ΘΥ. ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ'
ἀοιδᾶς.

Θύρσις δδ' ὥξ Αἴτνας, καὶ Θύρσιδος ἀδέα φωνά. 65
πᾷ ποκ' ἄρ' ἦσθ', ὅκα Δάφνις ἐτάκετο, πᾷ ποκα,
Νύμφαι;

ἢ κατὰ Πηγιῷ καλὰ τέμπεα, ἢ κατὰ Πίνδῳ;
οὐ γὰρ δὴ ποταμῷ γε μέγαν ῥόον εἶχετ' Ἀνάπῃ,
οὐδ' Αἴτνας σκοπιὰν, οὐδ' Ἄκιδος ἱερὸν ὕδωρ.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' ἀοι-
δᾶς. 70

τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο,

τῆνον χάκ δρυμοῖο λέων ἀνέκλανσε θανάοντα.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
 πολλαὶ οἱ παρ ποσσὶ βόες, πολλοὶ δέ τε ταῦροι,
 πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. 75

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
 ἦνθ' ^{4a} Ἑρμῆς πράτιστος ¹⁸ ἀπ' ὄρεος, εἶπε δέ-
 Δάφνι,

τίς τυ ^{10b} κατατρύχει; τίνος, ὦ 'γαθὲ, τόσσον
 ἐράσσαι;

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
 ἦνθον τοὶ βῶται, τοὶ ποιμένες, ὥπόλοι ἦνθον, 80
 πάντες ἀνηρώτευν, τί πάθοι κακόν. ἦνθ' ὁ Πρίηπος
 κῆφα ²⁰, Δάφνι τάλαν, τί τὺ τάκεαι; ἃ δέ τε κῶρα
 πᾶσας ^{7a} ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φο-
 ρεῖται,—

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς,—
 ζατεῦσ' ²⁰. ἃ δύσερώς τις ἄγαν καὶ ἀμήχανός
 ἐσσι. 85

ἦνθέ γε μὰν ἀδεία καὶ ἃ Κύπρις γελάοισα ^{1f},
 ἀδέα μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα,
 κεῖπε· τὺ θῆν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγι-
 ξεῖν ^{12b}.

ἄρ' οὐκ αὐτὸς ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης;
 ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοι-
 δᾶς. 90

τὰν δ' ἄρα χά Δάφνις ποταμείβετο· Κύπρι βαρεῖα,
 Κύπρι νεμεσσοτὰ, Κύπρι θνατοῖσιν ἀπεχθής·

ἤδη γὰρ φράσδῃ πάνθ' ἄλιον ἄμμι δεδύκειν·

Δάφνις κῆν Ἀΐδα^{7a} κακὸν ἔσσεται ἄλγος Ἐρωτι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.

95

οὐ λέγεται τὰν Κύπριν ὁ βωκόλος; ἔρπε ποτ' Ἰδαν,

ἔρπε ποτ' Ἀγχίσαν· τηνεῖ^{10a} δρύνες, ὧδε κύπειρος.

ὧδε καλὸν βομβεῦντι^{11a} ποτὶ σμάνεσσι μέλισσαι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.

ὠραίος χῶδωνις, ἐπεὶ καὶ μᾶλα νομεύει,

100

καὶ πτῶκας βάλλει, καὶ θηρία τᾶλλα διώκει.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.

αὐτίς ὅπως στασῇ^{11d} Διομήδεος ἄσπον ἰοῖσα¹²,

καὶ λέγε· τὸν βώταν νικῶ Δάφνιν, ἀλλὰ μάχην μοι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.

105

ὦ λύκοι, ὦ θῶες, ὦ ἀν' ὦρεα φωλάδες ἄρκτοι,

χαίρεθ'· ὁ βωκόλος ὕμμιν ἐγὼ Δάφνις οὐκ ἔτ' ἀν'

ὕλαν,

οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα. χαῖρ' Ἀρέθοισα,

καὶ ποταμοὶ, τοὶ χεῖτε καλὸν κατὰ Θύμβριδος

ὕδωρ.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.

110

Δάφνις ἐγὼν ὧδε τήνος, ὁ τὰς βόας ὧδε νομεύων,

Δάφνις ὁ τῶς ταύρωσ καὶ πόρτιας ὧδε ποτίσδων^{3d}.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς,

ὦ Πὰν Πὰν, εἴτ' ἐσσί^{13b} κατ' ὦρεα μακρὰ Λυκαίω,

εἶτε τὺ γ' ἀμφοπολεῖς μέγα Μαίναλον, ἔνθ'^{4a} ἐπὶ
νᾶσον 115

τὰν Σικελὰν, Ἑλίκας δὲ λίπ' ἡρίον, αἰπὺ τε σᾶμα
τῆνο Λυκαονίδαο, τὸ καὶ μακάρεσσιν ἄγαστόν.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
ἐνθ'^{4a}, ὦναξ, καὶ τάνδε φέρ' εὐπάκτοιο μελίπνουν
ἐκ κηρῶ σύριγγα καλὰν, περὶ χεῖλος ἐλκτάν. 120
ἢ γὰρ ἐγὼν ὑπ' ἔρωτος ἐς Ἀῖδος ἔλκομαι ἤδη.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθαι,
ἀ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·
πάντα δ' ἑναλλα γένοιτο, καὶ ἀ πίτυς ὄχνας ἐνεί-
και, 125

Δάφνις ἐπεὶ θνάσκει· καὶ τὰς κύνας ὠλαφος ἔλκοι,
κῆξ^{2a} ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
χῶ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' Ἀφροδίτα
ἤθελ' ἀνορθῶσαι· τὰ γε μὰν λῖνα πάντα λε-
λοῖπει 130

ἐκ Μοιρᾶν· χῶ Δάφνις ἔβα· ρόον· ἐκλυσε δῖνα
τὸν Μοῖσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν
ἀπεχθῇ.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
καὶ τὺ δίδου τὰν αἶγα, τό τε σκύφος ὥς μιν
ἀμέλξας
σπείσω^{4a} ταῖς Μοῖσαις· ὃ χαίρετε πολλάκι, Μοῖ-
σαι, 135

χαίρετ'· ἐγὼ δ' ὕμνιν καὶ ἐς ὕστερον ᾄδιον ᾄσω.

ΑΙ. πλήρὲς τοι μέλιτος τὸ καλὸν στόμα, Θύρσι,
γένοιτο,

πλήρὲς τοι σχαδόνων, καὶ ἀπ' Αἰγίλῳ ἰσχάδα
τρώγοις

ἀδείαν, τέττιγος ἐπεὶ τύ γα^{1d} φέρτερον ᾄδεις.

ἡνίδε τοι τὸ δέπας· θᾶσαι, φίλος, ὥς καλὸν
ᾄσδει·

140

ᾠρᾶν πεπλῦσθαι νιν ἐπὶ κράναισι δοκασεῖς^{11d}.

ᾧδ' ἴθι, Κισσαίθα· τὴν δ' ἄμελγέ νιν· αἱ δὲ χίμαιραι
οὐ μὴ σκιρτασεῖτε, μὴ ὁ τράγος ὕμνιν ἀναστή.

IDYLL II (3).

A shepherd serenades his beloved who is hiding in her bower. He tries to move her by prayers, and presents, and threats; but all in vain. The haughty fair remains deaf to his entreaties.

ΑΜΑΡΥΛΛΙΣ.

Κωμάσδω^{3d} ποτὶ τὰν Ἀμαρυλλίδα· ταὶ δέ μοι αἶγες
βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς^{7a} ἐλαύνει.

Τίτυρ', ἐμὴν^{10a} τὸ καλὸν πεφιλαμένε, βόσκε, τὰς^{7a}
αἶγας,

καὶ ποτὶ τὰν κράναν ἄγε, Τίτυρε· καὶ τὸν ἐνόρχαν

τὸν Λιβυκὸν κνάκωνα φυλάσσεο, μὴ τυ^{10b} κορύψῃ. 5

ὦ χαρίεσσ' Ἀμαρυλλί, τί μ' οὐκ ἔτι τοῦτο κατ'
ἄντρον

παρκύπτοισα καλεῖς τὸν ἐρωτύλον; ἦ ῥά με μισεῖς;
 ἦ ῥά γέ τοι σιμὸς καταφαίνομαι ἐγγύθεν ἤμεν^{12b},
 νύμφα, καὶ προγένειος; ἀπάγξασθαί με ποιησεῖς^{11a}.
 ἠνίδε τοι δέκα μᾶλα φέρω· τηνῶ^{10c} δὲ καθεῖλον, 10
 ὦ^{1c} μ' ἐκέλευ καθελεῖν τύ· καὶ αὔριον ἄλλα τοι οἰσῶ.

θᾶσαι μὰν θυμαλγὲς ἐμὸν ἄχος· αἶθε γενοίμαν
 ἃ βομβεῦσα μέλισσα, καὶ ἐς τεὸν ἄντρον ἰκοίμαν,
 τὸν κισσὸν διαδὺς καὶ τὰν πτέριν, ἧ τὴν πυκάσδην^{3d}.

νῦν ἐγγνων τὸν Ἑρωτα· βαρὺς θεός· ἦ ῥα λεαίνας 15
 μασδὸν ἐθήλαξε, δρυμῶ τέ μιν ἔτραφε μάτηρ·
 ὅς με κατασμήχων καὶ ἐς ὀστέον ἄχρῃς ἰάπτει.

ὦ τὸ καλὸν ποθορεῦσα^{12a}, τὸ πᾶν λίθος· ὦ
 κυάνοφρυ

νύμφα, πρόσπτυξαί με τὸν αἰπόλον, ὥς τυ φιλάσω.
 ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδέα τέρψις. 20

τὸν στέφανον τίλαί με καταντῖκα λεπτὰ ποιησεῖς,
 τόν τοι ἐγὼν, Ἀμαρυλλὶ φίλα, κισσοῖο φυλάσσω,
 ἐμπλέξας καλύκεσσι καὶ εὐόδομοισι σελίνοις.

ὦ μοι ἐγὼ, τί πάθω; τί ὁ δύσσοος; οὐχ ὑπακούεις;
 τὰν βαίταν ἀποδὺς ἐς κύματα τηνῶ ἀλεύμαι^{2c}, 25
 ὦπερ^{1c} τὼς θύννως σκοπιάζεται Ὀλπις ὁ γριπεύς.
 καῖκα δὴ ῥ' ποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.

ἐγγνων πρᾶν, ὅκ' ἔμοιγε μεμναμένῳ εἰ φιλέεις με
 οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν,
 ἀλλ' αὐτῶς ἀπαλῶ ποτὶ πάχεϊ ἐξεμαράνθη. 30

εἶπε καὶ Ἀγροῖὸν τᾶλαθέα κοσκινόμαντις,
 ἃ πρᾶν ποιολογεῦσα παραιβάτις, οὐνεκ' ἐγὼ μὲν

τὴν^{10b} ὅλος ἔγκειμαι· τὸ δέ μευ λόγον οὐδένα ποιῇ.

ἦ μάν τοι λευκὰν διδυματόκον αἶγα φυλάσσω,
τὰν με καὶ ἁ Μέρμυωνος Ἐριθακίς ἁ μελανόχρως 35
αἰτεῖ· καὶ ὠσῶ οἱ, ἐπεὶ τύ μοι ἐνδιαθρύπτῃ.

ἄλλεται ὀφθαλμός μευ ὁ δεξιός· ἀρά γ' ἰδησῶ
αὐτάν; ἀσεῦμαι ποτὶ τὰν πίτυν ὧδ' ἀποκλινθεῖς·
καὶ κέ μ' ἴσως ποτίδοι, ἐπεὶ οὐκ ἀδαμαντῖνα ἐστί.

Ἴππομένης, ὅκα δὴ τὰν παρθένον ἤθελε γάμαι, 40
μᾶλ' ἐν χερσὶν ἐλὼν δρόμον ἄννευ· ἁ δ' Ἀταλάντα
ὡς ἴδεν, ὡς ἐμάνη, ὡς ἐς βαθὺν ἄλατ' ἔρωτα.

τὰν ἀγέλαν χῶ μάντις ἀπ' Ὀθρυος ἀγε Με-
λάμπους

ἐς Πύλον· ἁ δὲ Βίαντος ἐν ἀγκοίνῃσιν ἐκλίνθη,
μάτηρ ἁ χαρίεσσα περίφρονος Ἀλφεισιβοίας. 45

τὰν δὲ καλὰν Κυθέρειαν ἐν ὥρεσι μᾶλα νομεύων
οὐχ οὕτως Ὡδωνις ἐπὶ πλέον ἄγαγε λύσσας,
ὥστ' οὐδὲ φθίμενόν μιν ἄτερ μασδοῖο τίθητι^{13a};

ζαλωτὸς μὲν ἐμὴν ὁ τὸν ἄτροπον ὕπνον ἰαύων
'Ενδυμίων· ζαλῶ δὲ, φίλα γύναι, Ἰασίωνα, 50
ὅς τόςσων ἐκύρησεν, ὅς' οὐ πευσεῖσθε βέβαλοι.

ἀλγέω τὰν κεφαλάν· τὴν δ' οὐ μέλει. οὐκ ἔτ' αἰίδω,
κεισεῦμαι δὲ πεσὼν, καὶ τοὶ λύκοι ὧδέ μ' ἔδονται.
ὡς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο.

IDYLL III (10).

Battus, a lazy reaper, is reproached by Milon because he has let himself be spoiled for work by his lovesick

fancies; but Battus is too far gone, and can only apostrophise his mistress in a silly serenade. Milon, as a set-off to this mawkish sentimentality, caps the effusion of Battus with some racy verses of the Reaper's Song.

ΕΡΓΑΤΙΝΑΙ.

ΜΙΛΩΝ. ΒΑΤΤΟΣ.

ΜΙ. Ἐργατίνα βουκαίε, τί νῦν, φῆζυρὲ, πεπόν-
θεις¹¹⁶;

οὔτε τὸν ὄγμον ἄγειν ὀρθὸν δύνα, ὡς τοπρὶν ἄγες,
οὔθ' ἅμα λαοτομεῖς τῷ πλατίον, ἀλλ' ὑπολείπη,
ὥσπερ οἷς ποιίμνας, τᾶς τὸν πόδα κάκτος ἔτυψεν.
ποιός τις, δειλαίε, τύ γ' ἐκ μέσω ἅματος ἐσση, 5
ὅς νῦν ἀρχόμενος τᾶς αὔλακος οὐκ ἀποτρώγεις;

ΒΑ. Μίλων ὀψαμάτα, πέτρας ἀπόκομμ' ἀτε-
ράμνω,

οὐδαμά τοι συνέβα ποθέσαι τινὰ τῶν ἀπεόντων;

ΜΙ. οὐδαμά. τίς δὲ πόθος τῶν ἔκτοθεν ἐργάτα
ἀνδρί;

ΒΑ. οὐδαμά νυν συνέβα τοι ἀγρυπνήσαι δι'
ἔρωτα; 10

ΜΙ. μηδέ γε συμβαίη· χαλεπὸν χορίω κύνα
γεῦσαι.

ΒΑ. ἀλλ' ἐγὼ, ὦ Μίλων, ἔραμαι σχεδὸν ἐνδεκα-
ταῖος.

ΜΙ. ἐκ πίθω ἀντλεῖς δῆλον· ἐγὼ δ' ἔχω οὐδ' ἄλις
ὄξος.

BA. τοιγάρτοι πρὸ θυρᾶν^{2b} μεν ἀπὸ σπόρων
ἄσκαλα πάντα.

MI. τίς δέ τυ τᾶν παίδων λυμαίνεται ;

BA. ἅ Πολυβώτα, 15

ἃ πρᾶν ἀμάντεσσι παρ' Ἰπποκίωνί ποκ' ^{3b} αὔλει.

MI. εὔρε θεὸς τὸν ἀλιτρόν· ἔχεις πάλαι ὦν ἐπε-
θύμεις.

μάντις τοι τὰν νύκτα χροῖζέεται καλαμαία.

BA. μωμάσθαι μ' ἄρχη τί. τυφλὸς δ' οὐκ αὐτὸς
ὁ Πλούτος,

ἀλλὰ καὶ ὠφρόντιστος Ἔρως. μηδὲν μέγα μυθεῦ. 20

MI. οὐ μέγα μυθεῦμαι· τὸ μόνον κατὰβαλλε τὸ
λαῶν,

καί τι κόρας φιλικὸν μέλος ἀμβάλεν· ἄδιον οὕτως
ἐργαξῇ· καὶ μὰν πρότερόν ποκα μουσικὸς ἦσθα.

BA. Μοῖσαι Πιερίδες, συναείσατε τὰν ῥαδινὰν μοι
παῖδ'· ὦν γάρ χ' ἀψῆσθε, θεαί, καλὰ πάντα
ποιεῖτε. 25

Βομβύκα χαρίεσσα, Σύραν καλέοντί^{11a} τυ
πάντες,

ἰσχρὰν, ἀλιόκανστον· ἐγὼ δὲ μόνος μελίχλωρον.

καὶ τὸ ἶον μέλαν ἐντὶ, καὶ ἅ γραπτὰ ὑάκινθος·

ἀλλ' ἔμπας ἐν τοῖς στεφάνοις τὰ πρᾶτα^{1e} λέ-
γονται.

ἅ αἶξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει, 30

ἅ γέρανος τῶροτρον· ἐγὼ δ' ἐπὶ τὴν μεμάνημαι.

αἶθε μοι ἦς^{13b}, ὅσσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι,

χρῦσοι ἀμφοτέροί κ' ἀνεκείμεθα τῇ Ἀφροδίτῃ·
 τὼς αὐλὼς μὲν ἔχουσα, καὶ ἡ ῥόδον, ἡ τύγε μᾶλον,
 σχῆμα δ' ἐγὼ καὶ καινὰς ^{7a} ἐπ' ἀμφοτέροισιν
 ἀμύκλας. 35

Βομβύκα χαρίεσσ', οἱ μὲν πόδες ἀστράγαλοί
 τευς ^{10b},

ἀ φωνὰ δὲ τρύχνος· τὸν μὰν τρόπον οὐκ ἔχω εἰπεῖν.

MI. ἡ καλὰς ^{7a} ἄμμι ποιῶν ἐλελήθη βούκος
 ἀοιδὰς·

ὡς εὖ τὰν ἰδέαν τᾶς ἀρμονίας ἐμέτρησεν.

ὦ μοι τῷ πώγωνος, ὃν ἀλιθίως ἀνέφυσας. 40

θάσαι δὴ καὶ ταῦτα τὰ τῷ θεῷ Λυτιέρσα ^{2a}.

Δάματερ πολύκαρπε, πολύσταχυν, τοῦτο τὸ λᾶον
 εὐεργόν τ' εἴη καὶ κάρπιμον ὅττι μάλιστα.

σφίγγετ', ἀμαλλοδέται, τὰ δράγματα, μὴ παριών τις
 εἴπῃ· σύκινον ἄνδρες, ἀπώλετο χ' οὗτος ὁ μισθός. 45

ἐς βορέην ἄνεμον τᾶς κόρθους ἀ τομὰ ἤμιν
 ἡ ζέφυρον βλέπέτω· πιαίνεται ὁ στάχυς οὐτῶς.

σίτον ἀλοιῶντας φεύγεν ^{11b} τὸ μεσαμβρινὸν ὕπνον·

ἐκ καλάμας ἄχυρον τελέθει τημόσδε μάλιστα.

ἄρχεσθαι δ' ἀμῶντας ἐγειρομένῳ κορυθαλλῷ, 50

καὶ λήγειν εὐδοντος· ἐλινῦσαι δὲ τὸ καῦμα·

εὐκτὸς ὁ τῷ βατράχῳ, παῖδες, βίος· οὐ μελεδαίνει

τὸν τὸ πιεῖν ἐγχεύντα· πάρεστι γὰρ ἄφθονον αὐτῷ.

κἄλλιον, ὦ 'πιμελητὰ φιλάογυρε, τὸν φακὸν ἔψειν·

μὴ 'πιτάμης τὰν χεῖρα καταπρίων τὸ κύμινον. 55

ταῦτα χρὴ μοχθεύντας ἐν ἀλίφ ἄνδρας ἀείδεν ^{11b}.

τὸν δὲ τεὸν, βουκαίε, πρέπει λιμηρὸν ἔρωτα
 μυθίσδεν^{11b} τῇ ματρὶ κατ' εὐνὰν ὀρθρευοίσα.

IDYLL IV (15).

The scene is laid in Alexandria, in the time of Ptolemy Philadelphus. Gorgo visits her friend Praxinoe, and they then set out to push their way through the crowd and see the splendours of the festival of Adonis, which Arsinoe, wife and sister of Ptolemy, was keeping in great pomp. What they hear and what they see must be read about in the poem.

Rites commemorating the sad death of Adonis by the tusk of a boar were observed in many places, and the festival was kept up at least two days. At the supplication of Aphrodite, Zeus had granted a short respite every year to Adonis, from the imprisonment of the shades. His return was celebrated on the first day of the festival, which was kept with great and unmixed joy. The second day commemorated his return to the world below after the time of his sojourn on earth; and thus the festival ended in sorrow.

ΣΥΡΑΚΟΣΙΑΙ Η ΑΔΩΝΙΑΖΟΥΣΑΙ.

ΓΟΡΓΩ. ΕΥΝΟΑ. ΠΡΑΞΙΝΟΑ. ΓΡΑΥΣ. ΞΕΝΟΣ.
 ΕΤΕΡΟΣ ΞΕΝΟΣ. ΓΥΝΗ ΑΟΙΔΟΣ.

ΓΟ. (At the door.) Ἐνδοὶ Πραξινοά;

ΕΥ. Γοργοὶ φίλα, ὡς χρόνον ἐνδοαί.

ΠΡ. θαῦμα, ὅτι καὶ νῦν ἦνθες^{4a}. ὄρη^{2d} δίφρον,

Εὐνόα, αὐτῇ.

ἔμβαλε καὶ ποτίκρανον.

ΓΟ.

ἔχει κάλλιστα.

ΠΡ.

καθίζευ.

ΓΟ. ὦ τὰς ἀλεμάτω ψυχᾶς· μόλις ὕμμιν ἐσώθην,
Πραξινόα, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ τεθρίππων· 5
παντᾶ κρηπίδες, παντᾶ χλαμυδηφόροι ἄνδρες·
ἀ δ' οὐδὸς ἄτρυτος· τὴν δ' ἐκαστέρῳ ἄμμιν ἀποικεῖς.

ΠΡ. ταῦθ' ὁ πάραρος τήνος ἐπ' ἔσχατα γᾶς
ἔλαβ' ἐνθὼν^{4a}

ἰλεὸν, οὐκ οἴκησιν, ὅπως μὴ γείτονες ὤμες^{11a}
ἀλλάλαις, ποτ' ἔριν, φθονερὸν κακὸν, αἰὲν ἐτοῖμος. 10

ΓΟ. μὴ λέγε τὸν τεὸν ἄνδρα, φίλα, Δίνωνα
τοιαῦτα,

τῷ μικρῷ παρεόντος. ὄρη, γύναι, ὡς ποθορῇ^{2d} τυ.
θάρσει, Ζωπυρίων, γλυκερὸν τέκος· οὐ λέγει ἀπφῦν.

ΠΡ. αἰσθάνεται τὸ βρέφος, ναὶ τὰν πότνιαν

ΓΟ.

καλὸς ἀπφῦς.

ΠΡ. ἀπφῦς μὰν τήνος τὰ πρόαν, (λέγομες δὲ
πρόαν θην 15

πάντα) νίτρον καὶ φῦκος ἀπὸ σκανᾶς ἀγοράσδων,
κῆνθε^{2o} φέρων ἅλας ἄμμιν, ἀνὴρ τρισκαιδεκάπηχης.

ΓΟ. χώμὸς ταῦτά γ' ἔχει, φθόρος ἀργυρίῳ,
Διοκλείδας·

ἐπταδράχμους κυνάδας, γραιῖαν ἀποτίλματα πηρᾶν,
πέντε πόκως ἔλαβ' ἐχθές, ἅπαν ρύπον, ἔργον ἐπ'
ἔργῳ. 20

ἀλλ' ἴθι, τῷμπέχονον καὶ τὰν περονατρίδα λάζευ.

βᾶμες¹⁸, ^{11a} τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ,
 θασόμεναι τὸν Ἀδωνιν· ἀκούω χρῆμα καλόν τι
 κοσμεῖν τὰν βασιλίσσαν.

ΠΡ. ἐν ὀλβίῳ¹⁰ ὀλβια πάντα.

ΓΟ. ὦν ἴδες, ὦν εἶπες καὶ ἰδοῖσα τὸ τῷ μὴ ἰδόντι· 25
 ἔρπειν ὥρα κ' εἴη.

ΠΡ. ἀεργοῖς αἰὲν ἑορτά.

Εὐνόα, αἶρε τὸ νᾶμα, καὶ ἐς μέσον, αἰνόθρυπτε,
 θές πάλιν. αἱ γαλαίαι μαλακῶς χρήσονται^{3d 11a}
 καθεύδεν^{11b}.

κινεῦ δὴ, φέρε θᾶσσον ὕδωρ. ὕδατος πρότερον δεῖ·
 ἂ δὲ σμάμα φέρει. δὸς ὅμως. μὴ πολὺν, ἅπληστε, 30
 ἔγχει ὕδωρ· δύστανε, τί μεν τὸ χιτώνιον ἄρδεις;
 παῦσαι· ὅποια θεοῖς ἐδόκει, τοιαῦτα νένιμμαι.
 ἂ κλᾶξ τᾶς μεγάλας πᾶ λάρνακος; ὥδε φέρ' αὐτάν.

ΓΟ. Πραξινοά, μάλα τοι τὸ καταπτυχές ἐμπερό-
 ναμα
 τοῦτο πρέπει. λέγε μοι, πόσσω κατέβα τοι ἀφ'
 ἱστῷ; 35

ΠΡ. μὴ μνάσης, Γοργοῖ· πλέον ἀργυρίῳ καθαρῷ
 μνᾶν

ἢ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέθηκα.

ΓΟ. ἀλλὰ κατὰ γνώμαν ἀπέβα τοι.

ΠΡ. ναί, καλὸν εἶπες.
 τῷμπέχονον φέρε μοι, καὶ τὰν θολίαν κατὰ κόσμον
 ἀμφίθες. οὐκ ἄξῳ^{11d} τυ, τέκνον· μορμῶ, δάκνει
 ἵππος!

δάκρυε ὅσσ' ἐθέλεις· χῶλὸν δ' οὐ δεῖ τυ γενέσθαι.
 ἔρπωμες. Φρυγία, τὸν μικκὸν παῖσδε^{8d} λαβοῖσα·
 τὰν κύν' ἔσω κάλεσον· τὰν αὐλείαν ἀπόκληξόν.—

(They leave the house.)

ὦ θεοὶ, ὅστος ὄχλος· πῶς καὶ πόκα τοῦτο περᾶσαι
 χρὴ τὸ κακόν; μύρμακες ἀνάριθμοι καὶ ἄμετροι. 45
 πολλά τοι, ὦ Πτολεμαίε, πεποιήται καλὰ ἔργα,
 ἐξ ὧ ἐν ἀθανάτοις ὁ τεκών. οὐδεὶς κακοεργὸς
 δαλεῖται τὸν ἰόντα, παρέρπων Αἰγυπτιστί·
 οἷα πρὶν ἐξ ἀπάτας κεκροταμένοι ἄνδρες ἔπαισδον,
 ἀλλάλοις ὁμαλοῖ, κακὰ παίγνια, πάντες ἔλειοι. 50
 ἀδίστα Γοργοῖ, τί γενώμεθα; τοὶ πτολεμισταὶ
 ἵπποι τῷ βασιλῆος.—ἄνερ φίλε, μὴ με πατήσης.—
 ὀρθὸς ἀνέστα ὁ πύρρος· ἴδ' ὡς ἄγριος· κυνοθαρσὴς
 Εὐνόα, οὐ φευξῇ; διαχρησέεται τὸν ἄγοντα.
 ὠνάθην μεγάλως, ὅτι μοι τὸ βρέφος μένει ἐνδοί. 55

ΓΟ. θάρσει, Πραξινόα· καὶ δὴ γεγενήμεθ' ὅπι-
 σθεν·

τοὶ δ' ἔβαν ἐς χώραν.

ΠΡ. καὶ τὰ συναγείρομαι ἤδη.

ἵππον καὶ τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκω^{11e}
 ἐκ παιδός. σπεύδωμες· ὄχλος πολὺς ἄμμιν ἐπιρρεῖ.

(They meet an old woman.)

ΓΟ. ἐξ αὐλᾶς, ὦ μάτερ; 60

ΓΡ. ἐγὼν, ὦ τέκνα.

ΓΟ. παρενθεῖν

εὐμαρές;

ΓΡ. ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
καλλίστα παίδων. πείρα θὴν πάντα τελεῖται.

(Old woman passes on.)

ΓΟ. χρησμῶς ἂν πρεσβῦτις ἀπόχετο θεσπίξασα.

ΠΡ. πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ'
Ἦραν.

ΓΟ. θᾶσαι, Πραξινόα, περὶ τὰς θύρας^{1a} ὅστος
ὄμιλος. 65

ΠΡ. θεσπέσιος, Γοργοί. δὸς τὰν χέρα μοι· λαβέ
καὶ τὸ,

Εὐνόα, Εὐτυχίδος· πότεχ' αὐτᾶ, μὴ τὸ πλαναθῆς.
πᾶσαι ἄμ' εἰσένθωμες· ἀπρίξ ἔχευ, Εὐνόα, ἀμῶν^{10a}.
ὦ μοι δειλαία, δίχα μεν τὸ θερίστριον ἦδη
ἔσχισται, Γοργοί. ποττῶ Διὸς, εἴ τι γένοιο 70
εὐδαίμων, ὃ νῆρωπε, φυλάσσεο τῶμπέχονόν μεν.

ΞΕ. οὐκ ἐπ' ἐμὴν μέν· ὅμως δὲ φυλάξομαι.

ΠΡ. 60 ἀθρόος ὄχλος·
ὠθεῦνθ'^{11a} 20 ὥσπερ ὕες.

ΞΕ. θάρσει, γύναι· ἐν καλῇ εἰμές^{13b}.

ΠΡ. κεῖς ὥρας, κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῇ εἵης,
ἄμμε περιστέλλων. χρηστῶ κῶκτίρμονος ἀνδρός. 75
φλίβεται³⁰ Εὐνόα ἄμμιν· ἄγ', ὦ δειλὰ τὸν, βιάζευ.
κάλλιστ'· ἐνδοί πᾶσαι, ὁ τὰν νυὸν εἴπ' ἀποκλάζας.

(They enter the hall.)

ΓΟ. Πραξινόα, πόταγ' ὦδε· τὰ ποικίλα πρᾶ-
τον¹⁸ ἄθρησον,

λεπτά καὶ ὡς χαρίεντα· θεῶν περονάματα φασεῖς.

ΠΡ. πότνι' Ἀθαναία· ποῖαί σφ' ἐπόνασαν
ἔριθοι, 80

ποῖοι ζωογράφοι τὰκριβέα γράμματ' ἔγραψαν;
ὡς ἔτυμ' ἐστάκанти, καὶ ὡς ἔτυμ' ἐνδινεῦντι.
ἔμψυχ', οὐκ ἐνυφαντά· σοφόν τι χρῆμ' ὠνθρωπος.
αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέῳ κατάκειται
κλισμῶ, πρᾶτον ἴουλων ἀπὸ κροτάφων καταβάλ-
λων, 85

ὁ τριφίλητος Ἀδωνις, ὃ κὴν Ἀχέροντι φιλεῖται.

ΞΕ. παύσασθ', ὦ δύσταντοι, ἀνάνυτα κωτίλλοισαι
τρυγόνες· ἐκκναισεῦντι πλατειάσδοισαι ἅπαντα.

ΓΟ. μᾶ, πόθεν ὠνθρωπος; τί δὲ τὶν, εἰ κωτίλαι
εἰμέες;

πασάμενος ἐπίτασσε· Συρακοσίαις ἐπιτάσσεις; 90
ὡς εἰδῆς καὶ τοῦτο, Κορίνθιαι εἰμέες ἄνωθεν,
ὡς καὶ ὁ Βελλεροφῶν· Πελοποννασιστὶ λαλεῦμες·
Δωρίσδεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέεσσι.

ΠΡ. μὴ φύη, Μελιτῶδες, ὃς ἀμῶν καρτερὸς εἴη,
πλὰν ἐνός· οὐκ ἀλέγω, μὴ μοι κενεῖαν ἀπομάξῃς. 95

ΓΟ. σίγη^{2a} Πραξινοά· μέλλει τὸν Ἀδωνιν αἰεῖδεν
ἀ τᾶς Ἀργείας θυγάτηρ πολυῖδρις αἰοῖδός,
ἄτις καὶ Σπέρχιν τὸν ἰάλεμον ἀρίστευσε·
φθεγξέϊται τι, σάφ' οἶδα, καλόν· διαθρύπτεται ἤδη.

ΓΥ. δέσποιν', α Γολγῶς τε καὶ Ἰδάλιον ἐφί-
λασας, 100

αἰπεινόν τ' Ἑρκα, χρυσῶ παῖσδοις Ἀφροδίτα,

οἶόν τοι τὸν Ἄδωνιν ἀπ' ἀενάῳ Ἀχέροντος
 μηνὶ δυωδεκάτῳ μαλακαὶ πόδας ἄγαγον ὦραι.
 βάρδιστα μακάρων ὦραι φίλαι, ἀλλὰ ποθεινὰί
 ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέροισαι. 105
 Κύπρι Διωναία, τὸ μὲν ἀθανάταν ἀπὸ θνατᾶς,
 ἀνθρώπων ὡς μῦθος, ἐποίησας Βερενίκαν,
 ἀμβροσίαν ἐς στήθος ἀποστάξασα γυναικός·
 τιν' δὲ χαρίζομένα, πολύνυμμε καὶ πολύναιε,
 ἂ Βερενικεῖα θυγάτηρ, Ἑλένα εἰκυῖα, 110
 Ἄρσινόα πάντεσσι καλοῖς ἀτιτάλλει Ἄδωνιν.
 παρ' μὲν ὀπώρα κείται, ὅσα δρυὸς ἄκρα φέροντι,
 παρ' δ' ἀπαλοὶ κᾶποι, πεφυλαγμένοι ἐν ταλαρίσκοις
 ἀργυρέοις, Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα·
 εἶδατά θ' ὅσσα γυναῖκες ἐπὶ πλαθάνῳ πονέονται, 115
 ἄνθεα μίσγοισαι λευκῷ παντοῖα μαλεύρῳ·
 ὅσσα τ' ἀπὸ γλυκερῷ μέλιτος, τὰ τ' ἐν ὑγρῷ ἐλαίῳ,
 πάντ' αὐτῷ πετεηνὰ καὶ ἐρπετὰ τῇδε πάρεστι.
 χλωραὶ δὲ σκιάδες, μαλακῷ βρίθουσαι ἀνήθῳ,
 δέδμανθ'· οἱ δὲ τε κῶροι ὑπερπωτῶνται Ἑρωτες, 120
 οἶοι ἀηδονιδῆες ἀεζομενᾶν ἐπὶ δένδρων
 πωτῶνται πτερύγων πειρώμενοι ὄζον ἀπ' ὄζω.
 ᾧ ἔβενος, ᾧ χρυσὸς, ᾧ ἐκ λευκῷ ἐλέφαντος
 αἰετῷ, οἶνοχόον Κρονίδα Διὶ παῖδα φέροντες,
 πορφύρεοι δὲ τάπητες ἄνωμαλακώτεροι ὕπνω. 125
 ἂ Μίλατος ἐρεῖ, χῶ τὰν Σαμίαν καταβόσκων·
 "ἔστρωται κλίνα τῷ Ἀδώνιδι τῷ καλῷ ἀμά."
 τὰν μὲν Κύπρις ἔχει, τὰν δ' ὁ ροδόπαχυν Ἄδωνις,

ὀκτωκαιδεκέτης ἡ ἔννεα κα'δεχ' ὁ γαμβρός.
 οὐ κεντεῖ τὸ φίλαμ'· ἔτι οἱ περὶ χεῖλεα πυρρά. 130
 νῦν μὲν Κύπρις ἔχοισα τὸν αὐτὰς χαιρέτω ἄνδρα.
 ἀῶθεν δ' ἅμμες νιν ἅμα δρόσῳ ἀθρόαι ἐξω
 οἰσεῦμες ποτὶ κύματ' ἐπ' αἰὼνι πτύοντα·
 λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνείσαι,
 στήθεσι φαινομένοις, λιγυρᾶς ἀρξέμεθ' αἰοιδᾶς. 135
 ἔρπεις, ὦ φίλ' Ἀδωνι, καὶ ἐνθάδε κεῖς Ἀχέροντα
 ἡμιθέων, ὡς φαντὶ, μονώτατος· οὐτ' Ἀγαμέμνων
 τοῦτ' ἔπαθ', οὐτ' Αἴας ὁ μέγας βαρυμάνιος ἦρως,
 οὐθ' Ἐκτωρ Ἑκάβας ὁ γεραίτατος εἵκατι παίδων,
 οὐ Πατροκλῆς, οὐ Πύρρος ἀπὸ Τροίας ἐπανελ-
 θων,

140

οὐθ', οἱ ἔτι πρότεροι, Λαπίθαι, καὶ Δευκαλίωνες,
 οὐ Πελοπηϊάδαι τε καὶ Ἄργεος ἄκρα Πελασγῶ.
 ἴλαθι νῦν, φίλ' Ἀδωνι, καὶ ἐς νέωτ' εὐθυμήσαιοις.
 καὶ νῦν ἦνθες, Ἀδωνι, καὶ, ὅκ' ἀφίκη, φίλος ἡξεῖς.

ΓΟ. Πραξινοά, τὸ χρῆμα σοφώτερον ἂ θή-
 λεια.

145

ὀλβία, ὅσσα ἴσατι, πανολβία, ὡς γλυκὺ φωνεῖ.
 ὦρα ὅμως κ' εἰς οἶκον· ἀνάριστος Διοκλείδας.
 χώνηρ ὄξος ἅπαν· πεινᾶντι^{2*} δὲ μὴδὲ ποτένθης.
 χαίρε, Ἀδων' ἀγαπατέ, καὶ ἐς χαίροντας ἀφίκεν.

BION.

ΕΠΙΤΑΦΙΟΣ ΑΔΩΝΙΔΟΣ.

Αιάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.
 ὦλετο καλὸς Ἀδωνις, ἐπαιάζουσιν Ἑρωτες.
 μηκέτι πορφυρέοις ἐνὶ φύρεσι, Κύπρι, κάθεινδε·
 ἔγρεο δειλαία κυανοστόλε, καὶ πλατάγησον
 στήθεα, καὶ λέγε πᾶσιν· ἀπώλετο καλὸς Ἀδωνις. 5

Αιάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες.
 κεῖται καλὸς Ἀδωνις ἐπ' ὤρεσι, μηρὸν ὀδόντι
 λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιῇ
 λεπτὸν ἀποψύχων· τὸ δέ οἱ μέλαν εἵβεται αἷμα
 χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 10
 καὶ τὸ ῥόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνῃ
 θνᾶσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀνοίσει.
 Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
 ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ νιν θνάσκοντ' ἐφίλασεν.

Αιάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἑρωτες. 15
 ἄγριον, ἄγριον ἔλκος ἔχει κατὰ μηρὸν Ἀδωνις·
 μεῖζον δ' ἂ Κυθέρεια φέρει ποτικάρδιον ἔλκος.
 δεινὸν μὲν περὶ παῖδα φίλοι κύνες ὠρύονται.
 καὶ Νύμφαι κλαίουσιν Ὀρειάδες. αἱ δ' Ἀφροδίτα,
 λυσάμενα πλοκαμίδας, ἀνὰ δρυμῶς ἀλάληται 20
 πενθαλέα, νήπαστος, ἀσάνδαλος· αἱ δὲ βάτοι νιν
 ἐρχομένην κείροντι, καὶ ἱερὸν αἷμα δρέπονται·
 ὁξὺ δὲ κωκύουσα δι' ἄγκεα μακρὰ φορεῖται,
 Ἀσσύριον βοόωσα πόσιν, καὶ παῖδα καλεῦσα.

ἀμφὶ δέ νιν μέλαν εἶμα παρ' ὀμφαλὸν αἰωρεῖτο, 25
 στήθεα δ' ἐκ χειρῶν φοινίσσεται, οἱ δ' ὑπομαζοί,
 χιόνεοι τὸ πάροιθεν, Ἄδωνι πορφύροντο.

Αἱ αἱ τὰν Κυθήρειαν, ἐπαιάζουσιν Ἑρωτες.
 ὤλεσε τὸν καλὸν ἄνδρα, συνώλεσεν ἱερὸν εἶδος.
 Κύπριδι μὲν καλὸν εἶδος, ὅτε ζώεσκεν Ἄδωνις, 30,
 κάτθανε δ' ἁ μορφὰ σὺν Ἀδώνιδι Κύπριδος. Αἱ αἱ
 ὦρεα πάντα λέγοντι, καὶ αἱ δρύες. Αἱ τὸν Ἀδωνιν
 καὶ ποταμοὶ κλαίοντι τὰ πένθεα τῆς Ἀφροδίτας,
 καὶ παγαὶ τὸν Ἀδωνιν ἐν ὥρεσι δακρύοντι,
 ἄνθεα δ' ἐξ οὐνάς ἐρυθαίνεται· ἁ δὲ Κυθήρα 35
 πάντας ἀνὰ κναμῶς, ἀνὰ πᾶν νάπος οἰκτρὸν αἰεῖει.

Αἱ αἱ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνις.
 ἀχῶ δ' ἀντεβόασεν, ἀπώλετο καλὸς Ἀδωνις.
 Κύπριδος αἰνὸν ἔρωτα τίς οὐκ ἔκλαυσεν ἄν; αἱ αἱ.
 ὥς ἶδεν, ὥς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος, 40
 ὥς ἶδε φοίνιον αἶμα μαραινομένῳ περὶ μηρῶ,
 πάχεας ἀμπετάσασα, κινύρετο, Μεῖνον Ἀδωνι,
 δύσποτμε μείνον Ἀδωνι, πανύστατον ὥς σε κιχέω,
 ὥς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.
 ἔγρευο τυτθὸν Ἀδωνι, τὸ δ' αὖ πύματόν με φίλασον· 45
 τοσσοῦτόν με φίλασον, ὅσον ζῶει τὸ φίλαμα,
 ἄχρῃς ἀπὸ ψυχῆς ἐς ἐμὸν στόμα κεῖς ἐμὸν ἦπαρ
 πνεῦμα τεὸν ρεύσῃ, τὸ δὲ σεῦ γλυκὺ φίλτρον ἀμέλξω,
 ἐκ δὲ πῖω τὸν ἔρωτα· φίλαμα δὲ τοῦτο φυλάξω,
 ὥς αὐτὸν τὸν Ἀδωνιν· ἐπεὶ σύ με, δύσμορε, φεύ-
 γεις, 50

φεύγεις μακρὸν, Ἄδωνι, καὶ ἔρχεαι εἰς Ἀχέροντα
καὶ στυνγὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα
ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
λάμβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσί γὰρ αὐτὰ
πολλὸν ἐμεῦ κρέσσων· τὸ δὲ πᾶν καλὸν ἐς σέ κα-
ταρρεῖ. 55

εἰμὶ δ' ἐγὼ πανάποτμος, ἔχω δ' ἀκόρεστον ἀνίαν,
καὶ κλαίω τὸν Ἄδωνιν, ὃ μοι θάνε, καὶ σεσόβημαι.
θνάσκεις, ὦ τριπόθατε· πόθος δέ μοι ὡς ὄναρ ἔπη.
χήρα δ' ἅ Κυθήρεια, κενοὶ δ' ἀνὰ δώματ' Ἐρωτες.
σοὶ δ' ἅμα κεστὸς ὄλωλε· τί γὰρ τολμηρὲ κυνα-
γεῖς; 60

καλὸς ἐὼν τοσσούτον ἐμήναο θηρσὶ παλαίειν;
ὦδ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἐρωτες,
αἱ αἱ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἄδωνις.
δάκρυον ἅ Παφία τόσσον χέει, ὅσσον Ἄδωνις
αἷμα χέει· τὰ δὲ πακτὰ ποτὶ χθονὶ γίγνεται ἄνθη. 65
αἷμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰιάζω τὸν Ἄδωνιν· ἀπώλετο καλὸς Ἄδωνις.
μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι.
οὐκ ἀγαθὰ στιβάς ἐστιν Ἀδώνιδι, φυλλὰς ἐρήμα·
λέκτρον ἔχοι, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἄδωνις. 70
καὶ νέκυς ὣν καλὸς ἐστί, καλὸς νέκυς, οἷα καθεύδων.
βάλλε δὲ νιν στεφάνοις καὶ ἄνθεσι· βάντα σὺν αὐτῷ,
ὥς τήνος τέθνακε, καὶ ἄνθεα πάντ' ἐμαράνθη.
ραῖνε δέ μιν καλοῖσιν ἀλείφασι, ραῖνε μύροισι.
ὀλλύσθω μύρα πάντα· τὸ σὸν μύρον ὤλετ' Ἄδωνις. 75

κέκλιται ἄβρὸς Ἄδωνις ἐν εἵμασι πορφυρέουσιν·
 ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρώτες,
 κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οἷσσι τῶς,
 ὅς δ' ἐπὶ τόξον ἔβαιν', ὅς δ' εὐπτερον ἄξε φαρέτταν·
 χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος· οἱ δὲ λέβητι 80
 χρυσεῖφ φορέουσιν ὕδωρ· ὁ δὲ μηρία λούει·
 ὅς δ' ὀπιθεν πτερύγεσσι ἀναψύχει τὸν Ἄδωνιν.

Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἑρώτες.
 ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῖαῖς Ὑμέναιος,
 καὶ στέφος ἐξεκέασσε γαμήλιον. οὐκ ἔτι δ' Ὑμᾶν, 85
 Ὑμᾶν οὐκ ἔτ' αἰδόμενον μέλος ἄδεται, αἱ αἶ,
 αἱ αἶ· καὶ τὸν Ἄδωνιν ἔτι πλέον, ἢ Ὑμέναιον
 αἱ Χάριτες κλαίοντι, τὸν νύεα τῷ Κινύραο,
 ἄλετο καλὸς Ἄδωνις, ἐν ἀλλήλῃσι λέγοισαι·
 αὐταὶ δ' ὄξυν λέγοντι πολὺ πλέον, ἢ τὸ Διώνη. 90
 καὶ Μοῖσαι τὸν Ἄδωνιν ἀνακλείουσιν Ἄδωνιν,
 καὶ μιν ἐπαείδουσιν· ὁ δὲ σφίσιν οὐκ ἐπακούει·
 οὐ μὰν οὐκ ἐθέλει, Κῶρα δέ νιν οὐκ ἀπολύει.

Λῆγε γόων, Κυθήρεια, τὸ τήμερον ἴσχεο κομμῶν·
 δεῖ σε πάλιν κλαῦσαι, πάλιν εἰς ἔτος ἄλλο δα-
 κρῦσαι. 95

MOSCHUS.

ΕΠΙΤΑΦΙΟΣ ΒΙΩΝΟΣ.

Αἴλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
 καὶ ποταμοὶ κλαίετε τὸν ἱμερόεντα Βίωνα.

νῦν φυτά μοι μύρεσθε, καὶ ἄλσεα νῦν γοάοισθε·
 ἄνθεα νῦν στυγγοῖσιν ἀποπνεῖοιτε κορύμβοις.
 νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμώνα· 5
 νῦν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ πλέον αἰ αἰ
 λάμβανε σοῖς πετάλοισι· καλὸς τέθνακε μελικτάς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τῆς Ἀρεθοΐσας, 10
 ὅττι Βίῳν τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῇ
 καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοιδά.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Στρηνμόνιοι μύρεσθε παρ' ὕδασι νάιλινα κύκνοι,
 καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ῥῶδαν, 15
 οἷαν ὑμετέροισι ποτὲ χεῖλεσι γῆρυν ἄειδεν.
 εἶπατε δ' αὖ κώραις Οἰαγρίσιν, εἶπατε πάσαις
 Βιστονίαις Νύμφαισιν, ἀπώλετο Δώριος Ὀρφεύς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 κείνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκ ἔτι μέλπει, 20
 οὐκ ἔτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἤμενος ἄδει·
 ἀλλὰ παρὰ Πλουτῇ μέλος λαθαῖον αἰεῖδει.
 ὦρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
 πλασδόμεναι, γοάοντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 25
 σείο, Βίῳν, ἔκλανσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
 καὶ Σάτυροι μύροντο, μελάγχλαινοί τε Πρίηποι·
 καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἶ τε καθ'
 ὕλαν

Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.
 Ἄχῳ δ' ἐν πέτρῃσιν ὀδύρεται, ὅττι σιωπῆς, 30
 κοῦκ ἔτι μιμεῖται τὰ σὰ χεῖλεα. σῶ δ' ἐπ' ὀλέθρῳ
 δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.
 μάλων οὐκ ἔρρευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
 κάτθανε δ' ἐν κηρῷ, λυπεύμενον· οὐκέτι γὰρ δεῖ,
 τῷ μέλιτος τῷ σῶ τεθνακότος, ἄλλο τρυγᾶσθαι. 35

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 οὐτόσον εἰναλίσαισι παρ' ἁόσι μύρατο δελφῖν,
 οὐδὲ τόσον ποκ' ἄεισεν ἐνὶ σκοπέλοισιν ἀηδὼν,
 οὐδὲ τόσον θρήνησεν ἀν' ὥρεα μακρὰ χελιδῶν,
 Ἀλκυόνος δ' οὐτόσον ἐπ' ἄλγεσιν ἴαχε Κῆϋξ· 40
 οὐδὲ τόσον γλαυκοῖς ἐνὶ κύμασι Κηρύλος ἦδεν,
 οὐτόσον Ἰδαίοισιν ἐν ἄγκεσι παῖδα τὸν Ἀοῦς,
 ἱπτάμενος περὶ σᾶμα, κινύρατο Μέμνονος ὄρνις,
 ὅσσον ἀποφθιμένοιο κατωδύραντο Βίωνος.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 45
 ἀδονίδες, πᾶσαι τε χελιδόνες, ἅς ποκ' ἔτερπεν,
 ἅς λαλείν ἐδίδασκε, καθεσδόμεναι ποτὶ πρέμνοισι,
 ἀντίον ἀλλάλαισιν ἐκώκουν· αἱ δ' ὑπεφώνουν
 ὄρνιθες. λυπεῖσθε, πελειάδες, ἀλλὰ καὶ ὑμεῖς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 50
 τίς ποτε σῇ σύριγγι μελίζεται, ὦ τριπόθατε;
 τίς δ' ἐπὶ σοῖς καλάμοις θησεὶ στόμα; τίς θρασὺς
 οὕτως;

εἰσέτι γὰρ πνείει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἀσθμα,
 ἄχῳ δ' ἐν δονάκεσσι τεὰς ἐπιβόσκειτ' αἰοιδάς.

Πανὶ φέρω τὸ μέλιγμα· τάχ' ἂν κἀκείνος ἐρείσαι 55
τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείῳ φέρηται.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
κλαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἂν ποκ' ἔτερπες,
ἐσδομέναν μετὰ σείῳ παρ' αἰώνεσσι θαλάσσας.
οὐ γὰρ ἴσον Κύκλωπι μελίσδεο· τὸν μὲν ἔφηνεν 60
ἂ καλὰ Γαλάτεια· σέ δ' ἄδιον ἔβλεπεν ἄλμας.
καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισι
ἔσδετ' ἐρημαίαισι, βόας δ' ἔτι σείῳ δοκεύει.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
πάντα τοι, ὦ βῶτα, ξυγκάτθανε δῶρα τὰ Μοισᾶν, 65
παρθενικᾶν ἐρόεντα φιλάματα, χεῖλεα παιδῶν·
καὶ στυγνοὶ περὶ σᾶμα τεὸν κλαίουσιν Ἑρωτες.
ἂ Κύπρις φιλέει σε πολὺ πλεόν, ἢ τὸ φίλαμα,
τὸ πρῶαν τὸν Ἄδωνιν ἀποθνάσκοντα φίλασε.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 70
τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος,
τοῦτο, Μέλη, νέον ἄλγος. ἀπώλετο πρᾶν τοι Ὀμη-
ρος,

τῆνο τὸ Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι
μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥέεθροις,
πᾶσαν δ' ἔπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον 75
νῖα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.

ἀμφοτέροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
Παγασίδος κράνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθοίσας.
χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα,
καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον· 80

κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
καὶ βώτας ἐλίγαινε, καὶ αἰείδων ἐνόμει,
καὶ σύριγγας ἔτευχε, καὶ ἀδεία πόρτιν ἄμελγε,
καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα
ἔτρεφεν ἐν κόλποισι, καὶ ἤρεθε τὰν Ἀφροδίταν. 85

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
πᾶσα, Βίων, θρηνεί σε κλυτὰ πόλις, ἄστυ πάντα.
Ἄσκρα μὲν γοαίει σε πολὺ πλεόν Ἑσιόδοιο·
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες Ὑλαί·
οὐ τόσον Ἀλκαίῳ πέρι μύρατο Λέσβος ἑρηνά· 90
οὐδὲ τόσον τὸν αἰοδὸν ἐμύρατο Τήϊον ἄστυ·
σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπ-
φοῦς

εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἡ Μιτυλάνα.
πάντες, ὅσοις καπυρὸν τελέθει στόμα, βωκολιασταὶ
ἐκ Μοισῶν, σέο πότμον ἀνακλαίοντι θανόντος. 95
κλαίει Σικελίδας, τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
ὁ πρὶν μειδιῶντι σὺν ὄμματι φαιδρὸς ιδέσθαι,
δάκρυα νῦν Λυκίδας κλαίων χέει· ἔν τε πολίταις
Τριοπίδαις ποταμῷ θρηνεί παρ' Ἀλεντι Φιλητᾶς·
ἐν δὲ Συρακοσίοις Θεόκριτος· αὐτὰρ ἐγὼ τοι 100
Αὔσονικᾶς ὀδύνas μέλπω μέλος, οὐ ξένος φῶδῃς
βωκολικᾶς, ἄλλ', ἂν τ' ἐδιδάξαι σείο μαθητᾶς,
κλαρονόμος μῶσας τᾶς Δωρίδος· ᾗ με γεραίρων
ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες αἰοιδᾶν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 105
αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὴν κατὰ κῆπον ὄλωνται,

ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,
 ὕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι·
 ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ 110
 εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
 καὶ σὺ μὲν ὦν σιγᾷ πεπυκασμένον ἔσσει ἐν γᾷ·
 ταῖς Νύμφαισι δ' ἔδοξεν αἰετὸν βάτραχον ἄδειν·
 τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν
 ἄδει.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 115
 φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα. φαρμάκῳ
 εἶδος

ποῖον τοῖς χεῖλεσσι ποτέδραμε, κοῦκ ἐγλυκάνθη;
 τίς δὲ βροτὸς τοσσούτον ἀνάμερος, ἢ κεράσαι τοι,
 ἢ δοῦναι λαλέοντι τὸ φάρμακον; ἔκφυγεν ὠδάν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 120
 ἀλλὰ δῖκα κίχῃ πάντας. ἐγὼ δ' ἐπὶ πένθει τῷδε
 δακρυχέων τεὸν οἶτον ὁδύρομαι. εἰ δυνάμαν δέ,
 ὥς Ὀρφεὺς καταβὰς ποτὶ Τάρταρον, ὥς ποκ'
 Ὀδυσσεὺς,

ὥς πάρος Ἀλκείδας, κήγῳ τάχ' ἂν ἐς δόμον ἦλθον
 Πλουτέος, ὥς κεν ἴδοιμι, καὶ, εἰ Πλουτῆϊ μελίσ-
 δεις, 125

ὥς ἂν ἀκουσαίμαν, τί μελίσδεαι. ἀλλ' ἐπὶ Κώρῃ
 Σικελικόν τι λίγαινε, καὶ ἀδύ τι βωκολιάσδεν.
 καὶ κείνα Σικελὶς καὶ ἐν Αἰτναίοισιν ἔπαιξεν
 ἄγχεσι, καὶ μέλος οἶδε τὸ Δώριον· οὐκ ἀγέραςτος

ἐσσεῖθ' ἅ μολπά· χ' ὡς Ὀρφέϊ πρόσθεν ἔδωκεν 130
ἀδέα φορμίσδοντι παλίσσυντον Εὐρυδίκειαν,
καὶ σέ, Βίων, πεμψεῖ τοῖς ὄρεσιν. εἰ δέ τι κήγῶν
συρίσδων δυνάμαν, παρὰ Πλουτέϊ καὐτὸς ᾄειδον.

NOTES.

SELECTION FROM HOMER.

ILIAD, § 1.

Line 1. *κυνὸς* .. *ελάφοιο*. The dog is the symbol of shamelessness, and the deer of timidity.

l. 4. *τέτληκας θυμῷ*, 'thou hast never had the courage in thy heart.' The ambushade was often as dangerous a service as leading a forlorn hope. In Il. 13. 277 we read of 'the ambushade when men's valour is best seen, in which the coward and the hero show themselves.' *τὸ δὲ* .. *εἶναι*, 'for it seems to thee to be death.' *δὲ* often gives the reason, like *γάρ* in later Greek.

l. 5. *ἦ πολὺ*, with bitter irony, 'verily it is far better to rob of his prizes [him] who speaks counter to thee.' The object to *ἀποαιρεῖσθαι* is the antecedent to *ὅς τις*, but it is not expressed. We may supply *τοῦτον*, as the verb commonly takes a double accusative. Cp. Il. 1. 182 *ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος*. See below on l. 12. The form *ἀποαιρεῖσθαι* is possible because *αἰρεῖν* had originally an initial digamma or *F*.

l. 7. *δημοβόρος βασιλεὺς*, 'prince that dost devour the people, since thou art lord over worthless men.' *βασιλεὺς* should be taken as an exclamatory nominative. In Il. 22. 86 an address to Hector begins with the nominative *σχέτλιος* and not *σχέτλιε*.

l. 8. *ἦ γὰρ ἄν*, 'for [else] thou wouldst now.'

l. 9. *ἀλλ' ἔκ τοι ἐρέω*, 'but I will speak out.' In later Greek we should write *ἐξερέω*, the preposition being sepa-

rated from the verb by the enclitic. This separation is called *τμήσις*, 'a cutting.' But we should only speak of tmesis when there is good reason to believe that a compound verb is thus really split into its component parts again. In Homeric Greek the preposition has much of the force of an adverb, and as such is only an addition to the verb. So here, 'I will speak *out*, and will swear a mighty oath *besides*' (*ἐπι*).

l. 10. As a knight would swear upon the cross of his sword-hilt, so a Greek hero in the assembly swears by his official staff, which the herald put in his hand as he rose to speak.

τὸ μὲν. Here, as often in Homer, we have the demonstrative pronoun as the equivalent of the relative, and as such we may treat it in translation. At the same time it should be remembered that it keeps the demonstrative force still, and in the simple syntax of early poetry it really begins a new short sentence, instead of *connecting* the next clause with the one preceding. A sentence such as this—'I come from the king *who* gave the commands *which* I bring to you'—can equally well be represented by three shorter ones—'I come from the king. *He* gave the commands. I bring *them* to you.'

l. 11. ἐπεὶ δὴ . . λέλοιπεν, 'when once it has left the stump (from which it was cut) on the mountains.'

l. 12. περὶ . . ἔλεψε, 'for the blade has stripped it all round.' εἰ is the immediate object of ἔλεψε, φύλλα καὶ φλοιδὼν the more remote. See above on l. 6 and Curt. § 402.

l. 14. δικασφόροι, in apposition with υἱες, 'dispensers of justice who protect laws on behalf of Zeus.'

l. 15. πρὸς, with genitive, meaning 'in the name of,' or 'commissioned by,' Curt. § 467 B.

l. 16. ἦ ποτ'. Here begin the words of the oath.

- l. 19. ἔνδοθι, 'within thee.'
 l. 20. ὃ τ', 'in that.' Not *δοτι*, which does not elide the final *ι*, but *δοτε*, the enclitic *τε* being a frequente Epic addition to adjectives and pronouns. Lat. *quod quidem*.

§ 2.

- l. 3. *φυήν*, 'shape,' from *φύεσθαι*, 'to grow.'
 l. 4. *καί με . . . ἔειπεν*. Join *προσσειπέ με μῦθον*. The pronoun is the direct object of the verb, and *μῦθον* the accusative of the 'internal object,' Curt. § 400.
 l. 7. *ἐπιτετράφαται*, from *ἐπιτρέπειν*.
 l. 8. *ξύνες*. Here *συνήμι* is used with genitive of the person: the common construction is with accusative of the thing and genitive of the person, as *ἐπεά τινος συνέναι*.
 l. 9. *σεῦ* is governed solely by *κήδεταί*, for *ἐλεαίρει* takes an accusative. So in Virgil, '*nec veterum memini laetorve malorum*,' Aen. 11. 280.
 l. 10. *καρηκομώντες* should probably be divided into two words, *κάρη κομώντες*, (*κομάω*), 'wearing long hair on their heads.' It was a distinguishing epithet of *Ἀχαιοί*. Certain other peoples wore their hair long behind only, and were called *ὀπιθεν κομώντες*.
 l. 12. *οὐκ ἔτι φράζονται ἀμφίς*, 'are no longer divided in counsel,' lit. no longer think at variance. *ἀμφίς*, meaning 'on both sides,' naturally gives the notion of separation and difference.
 l. 14. *ἐφήπται*, from *ἐφ-άπτειν*.
 l. 15. *ἔχε*, 'hold it fast.'
 l. 16. *ἀποπτάμενος*, from *ἀπο-πέτεσθαι*, 2nd aor. *ἀπ-επτάμην*.
 l. 18. *ἡ θέμις ἐστὶ*, 'which is right.' Instead of *ὁ θέμις ἐστὶ*, the relative is assimilated to the gender of *θέμις*, as in Lat. '*Hoc opus, hic labor est*.'

κέκλιται ἄβρὸς Ἄδωνις ἐν εἵμασι πορφυρέοισιν·
 ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες,
 κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οὔστως,
 ὅς δ' ἐπὶ τόξον ἔβαιν', ὅς δ' εὐπτερον ἄξε φαρέτραν·
 χῶ μὲν ἔλυσε πέδιλον Ἀδώνιδος· οἱ δὲ λέβητι 80
 χρυσείῳ φορέοισιν ὕδωρ· ὁ δὲ μηρία λούει·
 ὅς δ' ὀπιθεν πτερύγεσσι ἀναψύχει τὸν Ἄδωνιν.

Αὐτὰν τὰν Κυθήρειαν ἐπαιάζουσιν Ἑρωτες.
 ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῳαῖς Ὑμέναιος,
 καὶ στέφος ἐξεκέασσε γαμήλιον. οὐκ ἔτι δ' Ὑμᾶν, 85
 Ὑμᾶν οὐκ ἔτ' αἰεδόμενον μέλος ἄδεται, αἱ αἶ,
 αἱ αἶ· καὶ τὸν Ἄδωνιν ἔτι πλέον, ἢ Ὑμέναιον
 αἱ Χάριτες κλαίοντι, τὸν υἱέα τῷ Κινύραο,
 ἄλετο καλὸς Ἄδωνις, ἐν ἀλλήλῃσι λέγοισαι·
 αὐταὶ δ' ὅξυ λέγοντι πολὺ πλέον, ἢ τὸ Διώνα. 90
 καὶ Μοῖσαι τὸν Ἄδωνιν ἀνακλείουσιν Ἄδωνιν,
 καὶ μιν ἐπαείδοισιν· ὁ δὲ σφίσιν οὐκ ἐπακούει·
 οὐ μὰν οὐκ ἐθέλει, Κῶρα δέ νιν οὐκ ἀπολύει.

Λῆγε γόων, Κυθήρεια, τὸ τήμερον ἴσχεο κομμῶν·
 δεῖ σε πάλιν κλαῦσαι, πάλιν εἰς ἔτος ἄλλο δα-
 κρῦσαι. 95

MOSCHUS.

ΕΠΙΤΑΦΙΟΣ ΒΙΩΝΟΣ.

Αἴλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
 καὶ ποταμοὶ κλαίετε τὸν ἱμερόεντα Βίωνα.

νῦν φυτὰ μοι μύρεσθε, καὶ ἄλσεα νῦν γοάοισθε·
 ἄνθεα νῦν στυγνοῖσιν ἀποπνεῖοιτε κορύμβοις.
 νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμόνα· 5
 νῦν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ πλεόν αἱ αἱ
 λάμβανε σοῖς πετάλοισι· καλὸς τέθνακε μελικτᾶς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τᾶς Ἀρεθοΐσας, 10
 ὅττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῇ
 καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοδά.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Στρυμόνιοι μύρεσθε παρ' ὕδασιν αἴλινα κύκνοι,
 καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ῥῥῶν, 15
 οἷαν ὑμετέροισι ποτὲ χεῖλεσι γῆρυν ἄειδεν.
 εἶπατε δ' αὖ κώραις Οἰαγρίσιν, εἶπατε πάσαις
 Βιστονίαις Νύμφαισιν, ἀπώλετο Δῶριος Ὀρφεύς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 κείνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκ ἔτι μέλπει, 20
 οὐκ ἔτ' ἐρημαΐαισιν ὑπὸ δρυσὶν ἡμενος ἄδει·
 ἀλλὰ παρὰ Πλουτῇ μέλος λαθαῖον αἰεῖδι.
 ὦρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
 πλασδόμεναι, γοάοντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 25
 σείο, Βίων, ἔκλανσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
 καὶ Σάτυροι μύροντο, μελάγχχαινοί τε Πρίηποι·
 καὶ Πᾶνες στοναχεύντι τὸ σὸν μέλος· αἱ τε καθ'
 ὕλαν

Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.
 Ἄχῳ δ' ἐν πέτρῃσιν ὀδύρεται, ὅττι σιωπῆς, 30
 κούκ ἔτι μιμεῖται τὰ σὰ χεῖλεα. σῶ δ' ἐπ' ὀλέθρῳ
 δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.
 μάλων οὐκ ἔρρευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
 κάτθανε δ' ἐν κρηῶ, λυπεύμενον· οὐκέτι γὰρ δεῖ,
 τῷ μέλιτος τῷ σῶ τεθνακότος, ἄλλο τρυγᾶσθαι. 35

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 οὐ τόσον εἰναλίαισι παρ' Ἀόσι μύρατο δελφίν,
 οὐδὲ τόσον ποκ' ἄεισεν ἐνὶ σκοπέλοισιν ἀηδῶν,
 οὐδὲ τόσον θρήνησεν ἀν' ὥρεα μακρὰ χελιδῶν,
 Ἀλκυόνος δ' οὐ τόσσον ἐπ' ἄλγεσιν ἴαχε Κήϋξ. 40
 οὐδὲ τόσον γλαυκοῖς ἐνὶ κύμασι Κηρύλος ἄδεν,
 οὐ τόσον Ἰδαίοισιν ἐν ἄγκεσι παῖδα τὸν Ἀοῦς,
 ἱπτάμενος περὶ σᾶμα, κινύρατο Μέμνονος ὄρνις,
 ὅσσον ἀποφθιμένιοιο κατωδύραντο Βίωνος.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 45
 ἀδονίδες, πᾶσαί τε χελιδόνες, ἅς ποκ' ἔτερπεν,
 ἅς λαλείν ἐδίδασκε, καθεσδόμεναι ποτὶ πρέμνοις,
 ἀντίον ἀλλάλαισιν ἐκώκυν· αἱ δ' ὑπεφώνευν
 ὄρνιθες. λυπεῖσθε, πελειάδες, ἀλλὰ καὶ ὑμεῖς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 50
 τίς ποτε σᾶ σύριγγι μελίξεται, ὦ τριπόθατε;
 τίς δ' ἐπὶ σοῖς καλάμοις θησεῖ στόμα; τίς θρασὺς
 οὐτῶς;

εἰσέτι γὰρ πνείει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα,
 ἀχῳ δ' ἐν δονάκεσσι τεαὺς ἐπιβόσκει· αἰοιδάς.

Πανὶ φέρω τὸ μέλιγμα· τάχ' ἂν κακείνος ἐρείσαι 55
τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείο φέρηται.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
κλαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἂν ποκ' ἔτερπες,
ἐσδομέναν μετὰ σείο παρ' αἰώνεσσι θαλάσσης.
οὐ γὰρ ἴσον Κύκλωπι μελίσδεο· τὸν μὲν ἔφευγεν 60
ἂ καλὰ Γαλάτεια· σέ δ' ἄδιον ἔβλεπεν ἄλμας.
καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισι
ἔσδετ' ἐρημαίαισι, βόας δ' ἔτι σείο δοκεύει.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
πάντα τοι, ὦ βῶτα, ξυγκάτθανε δῶρα τὰ Μοισᾶν, 65
παρθενικᾶν ἐρόεντα φιλάματα, χεῖλεα παίδων·
καὶ στυγνοὶ περὶ σᾶμα τεὸν κλαίουσιν Ἑρωτες.
ἂ Κύπρις φιλέει σε πολὺν πλέον, ἢ τὸ φίλαμα,
τὸ πρῶαν τὸν Ἀδωνιν ἀποθνάσκοντα φίλασε.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 70
τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος,
τοῦτο, Μέλη, νέον ἄλγος. ἀπώλετο πρᾶν τοι Ὀμη-
ρος,

τῆνο τὸ Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι
μύρεσθαι καλὸν νῖα πολυκλαύστοισι ῥέεθροις,
πᾶσαν δ' ἔπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον 75
νῖα δακρύεις, καινῷ δ' ἐπὶ πένθει τάκη.
ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
Παγασίδος κράνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθοΐσας.
χῶ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα,
καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον· 80

κεῖνος δ' οὐ πολέμῳ, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
καὶ βώτας ἐλίγαινε, καὶ αἰείδων ἐνόμει,
καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρωτα
ἔτρεφεν ἐν κόλποισι, καὶ ἤρεθε τὰν Ἀφροδίταν. 85

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
πάσα, Βίων, θρηνεί σε κλυτὰ πόλις, ἄστυα πάντα.
Ἄσκρα μὲν γοαίει σε πολὺ πλέον Ἑσιόδοιο·
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες Ὑλαί·
οὐ τόσον Ἀλκαίῳ περὶ μύρατο Λέσβος ἐραννά· 90
οὐδὲ τόσον τὸν αἰοδὸν ἐμύρατο Τήϊον ἄστυ·
σε πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπ-
φοῦς

εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἡ Μιτυλάνα.
πάντες, ὅσοις καπυρὸν τελέθει στόμα, βουκολιασταὶ
ἐκ Μοισᾶν, σέο πότμον ἀνακλαίοντι θανόντος. 95
κλαίει Σικελίδας, τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
ὁ πρὶν μειδιόωντι σὺν ὄμματι φαιδρὸς ιδέσθαι,
δάκρυα νῦν Λυκίδας κλαίων χέει· ἔν τε πολίταις
Τριοπίδαις ποταμῷ θρηνεί παρ' Ἀλεντι Φιλητᾶς·
ἐν δὲ Συρακοσίοις Θεόκριτος· αὐτὰρ ἐγὼ τοι 100
Αὔσονικᾶς ὀδύνas μέλπω μέλος, οὐ ξένος φῶδᾶς
βουκολικᾶς, ἀλλ', ἄν τ' ἐδιδάξαι σείο μαθητᾶς,
κλαρονόμος μῶσας τᾶς Δωρίδος· ᾗ με γεραίρων
ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες αἰοιδάν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 105
αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὴν κατὰ κᾶπον ὄλωνται,

ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἀνηθον,
 ὕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι·
 ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
 ὅπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ 110
 εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
 καὶ σὺ μὲν ὦν σιγᾷ πεπυκασμένος ἔσσεαι ἐν γᾶ·
 ταῖς Νύμφαισι δ' ἔδοξεν αἰετὸν βάτραχον ἄδειν·
 τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν
 ἄδει.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 115
 φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα. φαρμάκου
 εἶδος

ποῖον τοῖς χεῖλεσσι ποτέδραμε, κοῦκ ἐγλυκάνθη;
 τίς δὲ βροτὸς τοσσοῦτον ἀνάμερος, ἢ κεράσαι τοι,
 ἢ δοῦναι λαλέοντι τὸ φάρμακον; ἔκφυγεν ῥῶδαν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 120
 ἀλλὰ δῖκα κίχεν πάντας. ἐγὼ δ' ἐπὶ πένθει τῷδε
 δακρυχέων τεὸν οἶτον ὀδύρομαι. εἰ δυνάμαν δέ,
 ὥς Ὀρφεὺς καταβὰς ποτὶ Τάρταρον, ὥς ποκ'
 Ὀδυσσεὺς,

ὥς πάρος Ἀλκείδας, κήγῳ τάχ' ἂν ἐς δόμον ἦλθον
 Πλουτέος, ὥς κεν ἴδοιμι, καὶ, εἰ Πλουτῆϊ μελίσ-
 δεις, 125

ὥς ἂν ἀκουσαίμαν, τί μελίσδεαι. ἀλλ' ἐπὶ Κῳρᾷ
 Σικελικόν τι λίγαινε, καὶ ἀδύ τι βωκολιάσδεν.
 καὶ κείνα Σικελὶς καὶ ἐν Αἰτναίοισιν ἔπαιξεν
 ἄγχεσι, καὶ μέλος οἶδε τὸ Δῳριον· οὐκ ἀγέραστος

ἐσσεῖθ' ἅ μολπά· χ' ὡς Ὀρφέϊ πρόσθεν ἔδωκεν 130
ἀδέα φορμίσδοντι παλίσσυτον Εὐρυδίκειαν,
καὶ σὲ, Βίων, πεμψεῖ τοῖς ὥρεσιν. εἰ δέ τι κήγῶν
συρίσδων δυνάμαν, παρὰ Πλουτέϊ καὐτὸς ᾄειδον.

NOTES.

SELECTION FROM HOMER.

ILIAD, § 1.

Line 1. *κυνὸς* .. *ἐλάφοιο*. The dog is the symbol of shamelessness, and the deer of timidity.

l. 4. *τέτληκας θυμῷ*, 'thou hast never had the courage in thy heart.' The ambuscade was often as dangerous a service as leading a forlorn hope. In Il. 13. 277 we read of 'the ambuscade when men's valour is best seen, in which the coward and the hero show themselves.' *τὸ δὲ* .. *εἶναι*, 'for it seems to thee to be death.' *δὲ* often gives the reason, like *γὰρ* in later Greek.

l. 5. *ἦ πολλὸν*, with bitter irony, 'verily it is far better to rob of his prizes [him] who speaks counter to thee.' The object to *ἀποαιρεῖσθαι* is the antecedent to *ὅς τις*, but it is not expressed. We may supply *τοῦτον*, as the verb commonly takes a double accusative. Cp. Il. 1. 182 *ὥς ἔμ' ἀφαιρεῖται Χρυσήϊδα Φοῖβος*. See below on l. 12. The form *ἀποαιρεῖσθαι* is possible because *αἰρεῖν* had originally an initial digamma or *F*.

l. 7. *δημοβόρος βασιλεὺς*, 'prince that dost devour the people, since thou art lord over worthless men.' *βασιλεὺς* should be taken as an exclamatory nominative. In Il. 22. 86 an address to Hector begins with the nominative *σχέτλιος* and not *σχέτλιε*.

l. 8. *ἦ γὰρ ἄν*, 'for [else] thou wouldest now.'

l. 9. *ἀλλ' ἔκ τοι ἐρέω*, 'but I will speak out.' In later Greek we should write *ἐξερῶ*, the preposition being sepa-

rated from the verb by the enclitic. This separation is called *τμήσις*, 'a cutting.' But we should only speak of tmesis when there is good reason to believe that a compound verb is thus really split into its component parts again. In Homeric Greek the preposition has much of the force of an adverb, and as such is only an addition to the verb. So here, 'I will speak *out*, and will swear a mighty oath *besides*' (*ἐπι*).

l. 10. As a knight would swear upon the cross of his sword-hilt, so a Greek hero in the assembly swears by his official staff, which the herald put in his hand as he rose to speak.

τὸ μὲν. Here, as often in Homer, we have the demonstrative pronoun as the equivalent of the relative, and as such we may treat it in translation. At the same time it should be remembered that it keeps the demonstrative force still, and in the simple syntax of early poetry it really begins a new short sentence, instead of *connecting* the next clause with the one preceding. A sentence such as this—'I come from the king *who* gave the commands *which* I bring to you'—can equally well be represented by three shorter ones—'I come from the king. *He* gave the commands. I bring *them* to you.'

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l. 12. περὶ . . . ἔλεψε, 'for the blade has stripped it all round.' ἐ is the immediate object of ἔλεψε, φύλλα καὶ φλοιδὼν the more remote. See above on l. 6 and Curt. § 402.

l. 14. δίκασπόλοι, in apposition with υἱες, 'dispensers of justice who protect laws on behalf of Zeus.'

l. 15. πρὸς, with genitive, meaning 'in the name of,' or 'commissioned by,' Curt. § 467 B.

l. 16. ἦ ποτ'. Here begin the words of the oath.

1. 19. ἔνδοθι, 'within thee.'

1. 20. ὃ τ', 'in that.' Not *ὅτε*, which does not elide the final *ι*, but *ὅ τε*, the enclitic *τε* being a frequente Epic addition to adjectives and pronouns. Lat. *quod quidem*.

§ 2.

1. 3. φύην, 'shape,' from *φύεσθαι*, 'to grow.'

1. 4. καὶ με . . . ἔειπεν. Join *προσσειπέ με μῦθον*. The pronoun is the direct object of the verb, and *μῦθον* the accusative of the 'internal object,' Curt. § 400.

1. 7. ἐπιτετράφαται, from *ἐπιτρέπειν*.

1. 8. ξύνες. Here *συνήμι* is used with genitive of the person: the common construction is with accusative of the thing and genitive of the person, as *ἐπὶ τῶς συνίνας*.

1. 9. σεῦ is governed solely by *κίθεται*, for *ἐλεαίρει* takes an accusative. So in Virgil, '*nec veterum memini laetorve malorum*,' Aen. 11. 280.

1. 10. *καρηκομώντες* should probably be divided into two words, *κάρη κομώντες*, (*κομάω*), 'wearing long hair on their heads.' It was a distinguishing epithet of Ἀχαιοί. Certain other peoples wore their hair long behind only, and were called *δπιθεν κομώντες*.

1. 12. οὐκ ἔτι φράζονται ἀμφίς, 'are no longer divided in counsel,' lit. no longer think at variance. *ἀμφίς*, meaning 'on both sides,' naturally gives the notion of separation and difference.

1. 14. ἐφήπται, from *ἐφ-άπτειν*.

1. 15. ἔχε, 'hold it fast.'

1. 16. ἀποπτάμενος, from *ἀπο-πέσθαι*, 2nd aor. *ἀπ-επτάμην*.

1. 18. ἥ θέμις ἐστὶ, 'which is right.' Instead of *ὁ θέμις ἐστὶ*, the relative is assimilated to the gender of *θέμις*, as in Lat. '*Hoc opus, hic labor est*.'

l. 20. *ἐρητεύειν*, used with the force of an imperative. 'Do ye keep them back.'

§ 3.

l. 1. *φή*, an adverb of uncertain derivation, equivalent in meaning to *ὥς*.

l. 2. *πόντου ἱκαρίοιο* is in apposition with *θαλάσσης*, but it also narrows the general statement to a special illustration. The Icarian sea is that part of the Aegean that lies off the south-west coast of Asia Minor. According to the old story, its name commemorates the fate of Icarus, who tried to cross the sea on wings.

l. 3. *ῥορε*, here transitive, is from *ῥρυνμι*.

ἐπαίξας, 'having burst upon it;' *ἐπ-αἶσσω*.

l. 4. *κινήσῃ*. The simile opens, as often in Homer, with the conjunctive mood, as denoting a possible occurrence, rather than describing an actual one. But as soon as the poet begins the description, the picture presents itself to him as a real fact, and he passes to the indicative mood in *ἐπὶ τ' ἡμίει* = 'and it (sc. *λήμιον*) bows thereto.'

l. 7. *ποδῶν δ'*, 'and from beneath their feet the dust uprising hung.'

l. 10. *οὐροὶ*, connected with *ὀρύσσω*, are trenches dug in the beach, through which the ships are hauled up from the sea and down again.

l. 11. *ὑπὸ δ' . . . νηῶν*, 'from beneath they withdrew the stays of the ships.' *ἔρματα* are blocks which keep the ship in position, like our 'dog-shores.'

§ 4.

l. 1. *ἐπὶ χρόνον*, 'for awhile.' *δαῶμεν*, from aor. *ἔδωκν*, besides which only *δαῖσσομαι* and *δέδωκα* are found.

l. 2. *ἦ . . . ἦε*. This accentuation follows the rule laid

down by grammarians to be observed where the adverb occurs in a double question.

l. 3. τῷδε, i. e. the circumstance about to be narrated.

l. 4. οὓς μὴ = 'nisi quos.' In κῆρες θανάτοιο there is an impersonation of the 'powers of death.' ἔβαν φέρουσαι, 'have sped away with.'

l. 5. χθιζά τε καὶ πρόιζα, lit. 'yesterday and the day before yesterday;' a phrase used to denote something that happened, as we say, 'the other day.' The portent had been seen nine years before, but it was fresh in the memory still. Some editions remove the full stop from φέρουσαι and insert it after πρόιζα, making the adverbs qualify ἔβαν φέρουσαι.

l. 7. ἡμεῖς δὲ . . . ἔρδομεν, 'and when we were sacrificing.' The force of the ὅτε still continues. τεληέσσας, (τελήεις), is rather 'effectual,' than 'perfect:' sacrifices that bring their answer (τέλος).

l. 10. ἐνθ' ἐφάνη, 'thereupon appeared.' ἐνθα resumes the words χθιζά τ. κ. πρ. after the parenthesis.

δαφονὺς, 'all blood-red over his back.' δα is the same as διὰ, 'thoroughly,' as in δά-σκιος. A commoner form of the prefix is ζα, from sounding the ε in διὰ like j. Cp. ζά-κοτος, ζά-θεος.

l. 12. βωμοῦ, 'having dashed forth from under the altar.'

l. 13. νήπια τέκνα, translate 'callow brood.' The words chosen are more appropriate to a mother and her children, than to a bird. Cp. ἡ τέκε τέκνα, 'who had reared the nestlings.'

l. 16. Join ἐλεεινὰ τετριγῶτας, (τριζω), 'twittering piteously.' The ordinary form would be τετριγότας.

l. 18. ἐλελιζάμενος, 'after he had coiled himself.' This describes him making ready for the spring with which he darted at the mother-bird.

ἀμφ-ιαχυῖαν, (ιάχω), 'as she was crying about them.'

l. 19. Join κατὰ . . . ἔφαγε.

l. 20. ἀρί-ζηλον = ἀρίδηλον, 'a wonder for all to see.'
ὅς περ ἔφηγεν = ἦκε φάσδε, sup. l. 11. It has been remarked that the existence of fossil ammonites has probably suggested the stories of serpents turned to stone.

l. 23. ὧς . . . ἐκατόμβας, 'when these frightful portents came in upon (interrupted) the sacrifices of the gods.' The apodosis is introduced by Κάλχας δέ.

l. 25. ἄνεψ, nom. plur. from adjective ἄνεως, 'dumb.'

l. 30. αὐθι, 'there,' 'yonder.' Calchas means Ilion, not Aulis.

l. 32. τὼς, 'thus : ' the demonstrative to ὧς.

l. 33. ἄγε. This word has so completely passed from a verbal to an adverbial force, that it is used without any distinction of number ; and here is joined with μίμνεν.

l. 34. εἰς ὃ κεν ἔλωμεν, lit. 'up to the point at which we may take,' i. e. till we take.

l. 37. ἐπαινήσαντες agrees with Ἀργεῖοι. The words from ἀμφι . . . Ἀχαιῶν are parenthetical.

§ 5.

l. 2. Τρωσῖν, 'was champion for the Trojans.'

l. 4. κεκορυθμένα, (κορύσσω), here = 'tipped.'

l. 8. προπάρουθεν ὁμίλου, sc. as πρόμαχος. βιβάντα, an irregular participle from βιβάω, some write βιβῶντα = 'making long strides.'

l. 9. The simile which begins with ὧς τε λέων . . . makes its application to Menelaus in l. 13. 'As a lion rejoices . . . so did Menelaus rejoice.' ἐχάρη in l. 9 is the gnomic aorist, Curt. 494. Join ἐπι-κύρσας, 'having lighted on a carcase.' σῶμα is never used of a living thing in Homer.

l. 11. *μᾶλα γάρ*, 'for greedily,' etc. *γάρ* explains *πεινῶν*; 'he is so hungry that he eats ravenously, though dogs and hunters seek to drive him off.'

l. 14. *φάτο γάρ*, 'for he thought to take vengeance on.' Some read *τίσασθαι*, the aor. being common enough after words of promise or expectation or the like, e. g. *ταύτην νόμιζε τὴν πόλιν πεσεῖν*.

l. 17. *ἦτορ*, accusative. See Curt. 404.

l. 19. *τίς τε*. See § 1. l. 20. *ἀπέστη*. See above l. 9. *παλίνορος* must be joined with the verb, 'starts back.'

l. 21. *μιν . . παρειᾶς*, Curt. 402.

l. 25. The 'unlucky Paris,' is only 'noble in face.'

l. 26. *αἴθ' ὄφελες*, 'would that thou never hadst been born, or that thou hadst died unwedded.' *ἄγονος* ordinarily means 'without children;' but as Paris had none, the imprecation will have no force unless we take the word in the passive sense. 'Even this I should prefer (see lexicon, s. v. *βούλομαι*), and it would be far better thus, than that thou shouldst be a shame and an object of suspicion to others.' *ἄλλων* follows *ὀπόψιον*, an adjective compounded of a preposition and a verbal stem, on the analogy of such constructions as *ἐπίστροφος ἀνθρώπων*, *μηδέος προσήγορος*, *δωμάτων ἐφέστιοι*.

l. 30. *φάντες . . ἔμμεναι*, 'inasmuch as they thought that the champion (*πρόμον*) was a hero, because a noble form is thine' (*ἔπι = ἔπει*). It seems as good as any other way, thus to make *πρόμον* the subject; others supply *σέ* as subject and take the two nouns as in apposition, 'that *ἰλου* art a hero-champion.'

l. 32. *ἦ τοιόσδε ἔόν*, 'Was it in guise like this?'

l. 33. *ἐρίφρας*, a metaplastic accusative from *ἐρίφρος*. See Curt. 175 and note.

l. 35. *νῦν*, used broadly here to specify a relation by marriage. She was sister-in-law to Agamemnon.

l. 36. *πῆμα*, *χάρμα* and *κατηφείην* are not exactly in apposition with *γυναικα*, but with the sentence. For it is not Helen that is the mingled triumph and shame, but the abduction of Helen. See note on § 30, l. 11. *κατηφείη*, (*κατηφής*), is said to be the shame that shows itself by downcast eyes: *κατὰ . . . φάος*.

l. 39. *γνοίης χ'*, i. e. *κε*, 'thou wouldst learn,' apodosis to an unexpressed protasis, se. *εἰ δὴ μέλεις*.

l. 40. *οὐκ ἄν χραίσμῃ*, 'will be no help to thee.' The conjunctive (for which some editors have conjectured *χραίσμοι*) seems to express the confidence of Hector that the result would take place. The optative *μυγείης* expresses a less certain fact that exists only as a hypothesis. So in Il. 11. 387 we have *εἰ . . . πειρηθείης*, *οὐκ ἄν τοι χραίσμησι βιώς*.

δῶρα Ἀφροδίτης are the beauty and charm he carries with him.

l. 42. *δειδήμονες*, 'too reverential,' to lay hands on a prince.

l. 43. *λῆϊον χιτῶνα ἐννυσθαι*, 'to don a stone coat,' is a sort of euphemism for being stoned, being covered with a heap of stones. So *γῆν ἐφίσσασθαι* = to be buried, Pind. Nem. 2. 21.

§ 6.

l. 1. *ἐσύλα*, 'he bared it,' from its covering or case, which was called *γωνιότης*. *τόξον αἰγός*, 'a bow of wild-goat [horn].' Material genitive, Curt. 408.

l. 2. *δν* is governed by *βεβλήκει*, the participle *τυχήσας* serving as an adverbial addition = 'with lucky aim.' The common aor. in use from *τυχάνω* is the 2nd, *ἐτυχον*.

l. 3. *δεδεγμένος*, 'having awaited its coming in a hiding place.' He struck it in front just as it was leaving the rock, so that it fell backward on to the rock again.

l. 6. *δοκῆσας*, 'having worked them.' This word describes the process of clearing out and sawing the roots of the horns, ready for fitting them to the wooden centre of the bow.

l. 7. *κορώνη*, 'tip.' The string was a fixture at one end of the bow. At the other, a loop of string could be slipped over the golden tip when the bow was strung for use (*τανύσσεσθαι*).

l. 9. *σχέθον* (or *ἔσχεθον*), an Epic 2 aor. from *ἔχειν*.

l. 10. *πρίν* . . . *πρίν*. The former of the two is superfluous in English idiom, unless we might say, 'lest they should rush upon him *first, before* Menelaus was hit.'

l. 13. This new arrow, never shot before and armed with feathers, is called *ἔρμα ὀδυνάων*, a most uncertain expression. The older commentators compared the word with *ἔρυσμα*, and rendered 'support' or 'stay' of sorrows. Perhaps as *ἔρματα νηῶν* are the 'carriers' or 'holders' of ships, we may render here, 'carrier of sorrows.'

l. 14. *πικρὸς* in its original sense of 'sharp.' Cp. *πέυκη*, the pine-tree with its sharp leaves. Germ. *Nadel-holz* = 'needle-tree.'

l. 15. *λυκηγενής*, 'born of the light,' 'son of the morning,' from root *λυκ-*. Lat. *lux*. Cp. *λυκάβας*, *ἀμφιλύκη*. The old rendering, 'Lycian-born,' illustrates the common practice of inventing new myths to explain forgotten etymologies. The mention of Zeleia, a Lycian town, gives, however, some colour to the old translation of *Λυκηγενής*.

l. 18. *ἔλακε δὲ*, 'and he drew it, having grasped together the nock and the string of ox-sinew; the string he brought close to his breast, and the iron arrow-tip to the bow.' *γλυφίδες* means the notch or notches in which the string fits.

l. 20. *κυκλωτέρης*, proleptical predicate (Curt. 403), with *ἔτεινε*, 'bent it into a round.'

l. 22. ἐπι-πτεσθαι, from ἐπι-πέτομαι. The arrow is represented as 'having a desire to wing its way,' like the spear (Il. 11, 574) that 'was eager to glut itself with flesh,' *λιλαυόμενος χροὸς ἄσαι*.

l. 24. ἀγε-λείη, 'Goddess of foray,' who 'brings in the booty,' *ἄγειν-λείαν*.

l. 26. τόσον, 'only just so far,' the distance being illustrated by a movement of the hand, *δεικτικῶς*, i. e. 'with a gesture.'

l. 27. λέγεται, aor. 1. conjunctive, from λέγω, root ΛΕΧ.

l. 28. ἴθυνεν, 'she directed it where the golden buckles of the belt met (*ἄντομαι*, Poet. form of *ἀντάω*), and the cuirass encountered it with double thickness.' The *ζωστήρ* was a leathern girdle round the waist that kept the cuirass (*θώραξ*) in its place. The *θώραξ* generally consisted of two curved plates of metal, one over the breast and one at the back, clasping under the arms with hooks. At the lower edge of the cuirass came a padded apron or flap of quilted linen or some soft material (*μίτρη*); the *ζωστήρ* spanned the waist just where the metal and the linen armour joined, at which place the cuirass could be said to have 'a double thickness.'

l. 30. ἐν-έπεσε, 'plunged into.'

l. 31. διὰ. Notice the lengthening of the vowel by emphasis in pronunciation.

ἐλήλατο, from *ἐλαύνειν*.

l. 34. ἢ οἱ πλείστον ἔρυτο, 'which was the best defence for him,' taking *ἔρυτο* absolutely. But as *ἐρύειν* can take an accusative of the thing 'warded off,' we might supply *διστόν* from the foregoing sentence. *ἔρυτο* is from *ρύομαι*.

διαπρὸς, 'onward and through.' 'It went *on*, even *through* this.'

l. 35. ἐπέγραψε, 'scratched the extreme surface of his flesh.' Cp. the adv. *ἐπιγράβδην*. The word *γράφειν* was

evidently not in regular use in Homer's time for 'writing,' which was but little practised, if indeed it had been invented.

l. 37. τίς τε. See on § 1. l. 20.

The staining of ivory was an oriental art; here represented as the work of Maeonian or Carian women.

l. 38. παρήϊον, 'cheek-piece.'

l. 40. ἵππῆες, rather 'charioteers' than 'horsemen.' Cavalry is later than Homeric days. So below we find ἐλατήρι.

l. 41. ἀμφότερον, adverbial accusative, 'in two ways;' 'for a double purpose.'

l. 42. μινύθην, probably another form for μινύθεν, i. e. ἐμινύθησαν. Other editors regard it as a shorter form of the dual [ἐ]μινύθητην, which is not impossible, though μηροὶ is in the plural, for the *notion* of the two μηροὶ would be enough to suggest the dual number of the verb.

l. 43. ὑπένερθε, 'below.' This picturesque touch is quite in accordance with the simplicity of early literary composition. We should not think of making such an addition now, but in Homer we find ὑπένερθε introduced to characterise πόδες, γούνα, etc.; and ὑπέρθε, ἐφ' ὑπέρθε or καθ' ὑπέρθε to describe κεφαλὴ, ὄμος, χεῖρες or ὤτων.

§ 7.

l. 1. ἦ. See note on § 13. l. 19.

l. 3. Join ταλασίφρονά περ, 'how brave soever.'

l. 6. πόντῳ, 'out in the mid sea it first rears itself.' The enclitic τε is here untranslatable; only we must notice that it has no copulative force: so far as we can attach a meaning to it, it seems, from its connection with the demonstrative τό, etc., to point to something well

known, or commonly occurring. Perhaps with the conversational force of 'you know.'

l. 7. ἀμφὶ δέ, 'and arching over as it moves along, it towers aloft round the headlands, and sends the sea-spray spouting up.'

l. 9. κίνυντο, from a pres. κίνυμαι, equivalent to κινέομαι. The only actual point in the comparison is resemblance between the rapid sequence of the thronging waves, and the ranks of the Achaeans following each other fast.

l. 10. κέλευε δέ, 'and each of the captains cheered his own men.' οἷσιν, from ὅς [ἐός], 'his,' the possessive pronoun.

l. 14. εἰμένοι, from ἐννυμι, ἔσσω, εἶμαι.

l. 15. Τρῶες. The sentence begins with a nominative, but in l. 18 the construction changes, so that the original subject has no verb.

l. 16. ἀμελγόμεναι. Middle voice, 'getting milked.'

l. 19. ὁμὸς . . . γῆρυς, 'not an identical language, nor one utterance.' ἴα, a dialectical variant for μία. See § 9. l. 31.

l. 20. πολύκλητοι. This clause introduces the reason for ἐμέμεκτο. The multiplicity of languages came from the various nationalities in the Trojan host.

l. 21. τοὺς μὲν, the Trojans; the other Gods who supported the Trojan cause were Apollo, Aphrodite, and Artemis.

l. 24. With the description of Ἔρις, compare Virgil's picture of Fame: '*Parva metu primo, mox sese attollit in auras, | ingrediturque solo, et caput inter nubila condit*,' Aen. 4. 176.

l. 25. ἐστήριξε is the gnomic aorist.

l. 26. σφιν=the contending parties. ὁμοῖον, 'common.'

l. 29. σύν β' ἔβαλον, 'they dashed together their leathern bucklers.'

l. 31. ἐπλήγντ' ἀλλήλησι, 'encountered one another.'

ἐπληρο, a syncopated aor. 2. med. from πελάζω. The actual form suggests a present πλημ.

l. 32. οἰμωγή, the 'shriek,' belongs directly to ὀλλυμένων, and εὐχολή, 'the boast,' or, 'shout of triumph,' to ὀλλύντων.

l. 34. χεῖμαρροι, 'storm-swoln,' a true epithet of mountain torrents.

l. 35. μισγάγκειαν, (μυγύναι, ἄγκος), 'where the gorges meet.' The dual συμβάλλετον shows that the picture is intended to represent two streams from opposite sides.

l. 36. κοίλης χαράδρης, 'the deep-worn channel,' that is scarred (χαράσσεται) in the hill side by the violence of the torrent after storms.

l. 37. ἔκλυε, gnomic aorist.

l. 38. γένετο. The final ο is lengthened because ἰαχή takes an initial digamma, *φιαχή*.

§ 8.

l. 4. θάλαμον=the ladies' 'bower;' δῶμα, the men's hall; αὐλή, the courtyard. When the plural δώματα, l. 1, is used, it includes all these departments of the house.

l. 7. πάροιθε, 'in front of him.'

l. 8. The ring, πόρκης, that ran round the spear, was a sort of ferule or collar to tighten the spear-head on the shaft.

l. 9. ἔποντα (generally in the compound ἀμφιέπειν)= 'busied with,' 'furbishing.'

l. 12. ἀμφιπόλοισι, the 'attendants,' to whom Helen was assigning their tasks of needlework or spinning, represent a subdivision of the δμῳαὶ γυναῖκες.

l. 14. δαιμόνιε, 'reckless man.' The epithet can imply any strange conduct, that seems as if it must be referred

to what we should call 'possession.' A man 'possessed' is not himself; he is under the influence of an overmastering power (*δαίμων*). οὐ καλὰ, 'not rightly hast thou let this bitterness sink into thine heart.' Hector supposes, or pretends to suppose, that Paris must have some grudge against the Trojans, which keeps him from taking his place in the battle field. And he reminds him: 'It is on thine account that this tumult and war is all ablaze round this city. Thou in truth wouldst quarrel with anyone else, whom thou mightest see skulking from the fight.'

l. 19. ἀνα, 'up!' πῦρδς, a local genitive, Curt. 425.

l. 23. τόσσον. We should expect a sentence introduced by ὅσον to follow: 'It was not *so much* from spite that I was sitting idle, *as that* I wished.' But the second sentence appears only as an adversative clause, 'but I wished.'

l. 24. προτραπέσθαι, (τρέπειν), 'to give myself up to.'

l. 26. Join ὠρμησέ με. παρειπούσα, 'having talked me over.' So παρ-ανδῶν is used, and similarly παρ-ηγορεῖν.

μοι καὶ αὐτῷ, 'even to me myself.'

l. 27. ἐπαμβέβηται ἄνδρας, 'passes from man to man,' i.e. comes to men alternately.

l. 28. δύνω. The conjunctive, almost with the force of the future indicative. It is probable that in this abrupt form of sentence we see the origin of the use of the conjunctive in final sentences. The addition of ὅπως or ὅφρα would transform this construction into the ordinary one. Or we may use it to illustrate the close etymological connection of the conjunctive and the future indicative, which have some forms quite identical, as in the aor. 1. conjunctive.

l. 32. κύνος. See on § 1.1.1. δερμούσεως, 'loathly,' properly that makes one shudder as with cold.

l. 33. ὡς ὄφελέ με οἶχεσθαι προφέρουσα, 'Would that a blast of wind had passed and carried me off with it!'

l. 36. ἀπόερε, ἀπόερον and ἀποέρσει, are moods of an aor. 1, which some refer to ἔρρω (in a causative sense), others to ἔρδω (for ἄρδω), 'to wash.' No other forms of the verb are found. We should expect ἄν in the apodosis, 'the wave would have washed me down,' but it may be supposed that Helen looks upon the thing as already done.

l. 38. ἔπειτα, 'thereon,' 'in that case;' if the Gods have so ordained.

l. 39. ὅς ῥ' ἔδη, 'who had some sense of the wrath and the many reproaches of men.'

l. 41. τῷ . . . δῖω, 'wherefore I think that he surely will reap the fruit of it.'

l. 43. σε φρένας ἀμφιβέβηκε. Curt. 402.

l. 44. εἶνεκ' ἐμεῖο, 'because of me, the shameless one, and because of the folly of Alexander' (Paris).

l. 45. Join οἷσιν ἐπι-θήκε.

l. 48. οὐδέ, equivalent in force to οὐ γάρ.

l. 55. ἐπώτροπος, 'returning.'

§ 9.

l. 2. Σκαῖός. The Scaean gates stood, as the name (σκαῖός) implies, at the west side of the city. It was the main gate and from its tower there was a wide view.

l. 5. Ἡετίων. This is called by grammarians *attractio inversa*, the antecedent being assimilated to the case of its relative ὅς.

Πλάκος is a spur of Mount Ida in Mysia; the town of Thêbê is called, from its situation, *Hypoplacian*, 'under Placos;' as we speak of Wootton-under-Edge, Shipton-under-Wychwood, etc.

l. 7. ἔχετο, 'was had to wife by Hector.'

l. 8. ἥ οἱ ἔπειτ' ἤνησε, 'she then met him.'

l. 9. νήπιον αὐτῆς, 'quite a babe.'

l. 11. Σκαμάνδριον. Hector named his son Scamandrios, after the river Scamander, which was reckoned as the tutelary god of the city of Troy. The Trojans, to do honour to Hector, 'the sole defence of Ilion,' called the child 'Prince of the city,' *δοτυ-άναξ*.

l. 13. σιωπῇ, join with *ἰδὼν ἐς παῖδα*.

l. 15. ἐνέφω οἱ χειρὶ, lit. 'she grew (i. e. fastened) on *his* hand.' οἱ, dative, Curt. 432.

l. 17. ἄμμορον, 'ill-starred:' χήρη, properly an adjective, 'bereaved,' and so joined with genitive σεῦ.

l. 20. σεῦ ἀφαιμαρτούση, 'when I have lost thee.' χθόνα δύμεναι, 'to enter the earth,' in the same sense in which we say 'to be put into the ground.'

l. 21. ἐπίσπης. See under ἐφέπω, ἔπειπον.

l. 22. ἄχεα, nom. from ἄχος, parallel with θαλπωρή.

l. 26. τό γε, 'he had a scruple against *this*,' i. e. against stripping his former foe.

l. 28. Join ἐπὶ-ἔχεν, 'heaped over him a mound.'

l. 30. οἱ δέ μοι . . . οἱ μὲν πάντες, '*qui vero mihi septem geniti sunt fratres . . . illi omnes . . .*'

l. 31. ἰὼ ἡματι, 'in one day.' The fem. *ἴα* for *μία* is not uncommon; but here we have a corresponding masculine form equivalent to *ἐνί*. Ἄϊδης in Homer is a person, not a place, so that with Ἄϊδος must be supplied δῶμα or some such word. Ἄϊδος must be referred to a nominative form Ἄϊς.

l. 34. μητέρα . . . ἄποινα, 'and my mother, who was queen under wooded Placus, (when he had brought her here along with the rest of his spoils), he set her free again, after he had received a vast ransom.' μητέρα, which begins the sentence, would be the natural object to ἀνέλυσε, but as a parenthesis intervened, the word is, as it were, forgotten, and the object is expressed anew in τὴν ἀπέλυσε. The words *ὃ γε* (a combination generally serving

to refer back to the principal subject of the sentence) introduce the apodosis to *ἐπεὶ*.

l. 37. The sudden death of women is ascribed in Homer to the arrows of the 'archer' (*ἰός—χέω*) Artemis; those of men to the shafts of Apollo.

l. 42. *λαὸν δὲ*, 'Halt the host by the wild fig-tree:' this stood at one side of the Scaean gates, near the city wall, 'where the city is easiest to scale, and the wall open to attack.'

l. 43. *ἔπλετο*. The aorist of *πέλομαι* is often used, where the English idiom puts the present tense, but here the past tense is really accurate, as the reference is made to a former assault.

l. 44. *τῇ γε*, 'at this spot.'

l. 45. *ἀμφὶ*, 'in attendance on.'

l. 47. *ἢ πού τις σφιν ἔνισπε*, (*ἐνέπω*), 'whether anyone told them, well versed in prophetic lore.' We should expect not *ἐποτρύνει*, but a past tense like *ἔνισπε*.

l. 50. *τάδε πάντα μέλει*, 'all this is in my thoughts;' referring back to (l. 41) Andromache's appeal to him not to leave her a widow, and their child an orphan.

l. 52. *πολέμοιο* depends on *νόσφιν*, 'if I should skulk away from the war;' with reference to Andromache's advice, *μῦν' ἐπὶ πύργῳ*, l. 40. *κακὸς ὥς*, 'like a coward.'

l. 53. *οὐδέ με*, 'nor doth my own heart prompt me (to bide away) since I have learned ever to be brave.'

l. 55. *ἀρνύμενος*, 'seeking to win,' i.e. to secure. *ἀρ-νυμαι*, from root *ἀρ*, has for aorists the forms *ἀρέσθαι* and *ἀρασθαι*: to the same root belong *αἶρω*, *αἶρω*. *ἔμδν αὐτοῦ κλέος* = '*meam ipsius famam*.'

l. 59. *ὀπίσω*, 'in time to come.' The past is described in Greek as *τὰ πάροιθε*, *πάρως*, because it has already come before the eye; the unknown future comes up behind us, the back being turned to it, and so it is called *τὰ ὀπίσω*.

l. 61. οἷ κεν . . . πέσσειεν, 'who shall fall beneath the foemen's hands.' For the aorist optative with κεν in this future sense cp. καὶ δὲ κεν εὐχολῶν Πριάμῳ καὶ Τρωσὶ λίπομεν Ἀργείην Ἑλέην, Il. 4. 173.

l. 63. ὅσσον σεῦ, sc. ἄλγος μοι μέλει ὀπίσσω, from l. 59.

l. 64. ἄγηταί κεν, 'shall carry you away;' perhaps with the further sense, common to ἀγεσθαι, of carrying you away as his wife. ἀπούρας is described as an aor. 1. participle from an unused present ἀπαυράω, the imperf. of which, ἀπηύρων -as -a, is in use. From this aor. 1. a future is formed, as ἀπουρήσουσι, Il. 22. 489.

l. 65. πρὸς ἄλλης, 'at the bidding of another.'

l. 66. Μεσσηῖς, sc. κρήνη, a spring, according to some, near Therapne in Laconia. Ὑπερεία, in the neighbourhood of Pherae in Thessaly, where some authorities place Messeis also.

l. 67. πόλλ' δεκαζομένη, 'sore against thy will.' This construction with the adverbial accusative πολλὰ is just like the Latin equivalent, *'nulla reluctari,'* Virg. Geor. 4. 301. ἐπικείμετ[αι], 'will be laid on thee.' Notice the free use of elision in Epic Greek, which is reduced to much narrower limits in Attic poetry.

l. 68. εἴπησι, 'may say,' 'will say:' hardly to be distinguished in force from the indicative future, which occurs below, l. 71: the indicative gives a somewhat more distinct assertion, Curt. § 513. Join κατὰ-χέουσας.

l. 69. μάχεσθαι, 'at fighting,' Curt. § 562 obs.

l. 70. The gen. Τρώων depends on ἀριστεύεσκε.

l. 72. χήτει, from χήτος, (χατέω), 'in your want.' ἀμύνειν depends upon τοιούδε, 'of such power as to ward off from thee.' So we find οἶος ἐκεῖνος ἔην βουλευέμεν, Od. 14. 449; οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τήλικος εἰμὶ, Od. 17. 20.

l. 73. ἀλλὰ, 'but may the heaped earth hide (κατα-καλύπτει) me.'

l. 74. βοή, 'thy cry for help,' ἐλκηθμός, 'thy being haled away.' The two nouns form one idea (ἐν διὰ δυοῖν), = 'thy cry as thou art haled away.'

l. 75. οὐ, 'his;' from possessive pronoun οὗ. ὀρέξατο, (ὀρέγων, ὀρέγγυμι), 'reached out for.'

l. 77. ἐκλίνθη, join with ἀψ, 'shrunk back,' lit. leaned. ἀτυχθεῖς, 'scared:' ἀτύζομαι, (ἄτη).

l. 79. δεινόν, adverbial to νεύοντα, 'nodding fearfully.'

l. 80. ἐκ δ' ἐγέλασσε, 'laughed out.'

l. 83. πῆλε, (πᾶλλω), 'dandled.'

l. 85. δότε δὴ, 'Grant indeed that this son of mine too may become, even as I, famous among the Trojans, and as valiant in might, and [grant] that he may rule mightily over Ilion.'

l. 89. ἀνιόντα, after εἴησι, 'may say of him as he comes back.' An altogether unusual construction with εἰπεῖν. φέροι, 'may he bring back.'

l. 92. κηῶδεϊ, 'fragrant.' Linen was kept then, as often now, with sweet herbs to scent it.

l. 93. δακρυόεν, as we say, 'smiling through her tears.'

l. 94. κατέρεξεν, (from καταρρέζω, epicè καρρέζω, Il. 5. 424), 'fondled,' 'stroked.'

l. 95. μοι, 'I pri'thee.'

l. 96. οὐ γάρ τις, 'for no man shall send me to Hades against my destiny,' lit. 'beyond my apportioned lot,' i. e. sooner than is ordained. αἶσα is probably connected with ἴσος (Attic ἴσος).

l. 97. πεφυγμένον ἔμμεναι, 'evasisse.' This usage is found also in Od. 1. 18 πεφυγμένος ἦεν αἰθλων, Od. 9. 455 πεφυγμένον εἶναι ὄλεθρον. 'But his doom I declare that no man hath escaped, not the coward, nor yet the brave, when once he hath been born.'

l. 99. τὰ σὰ αὐτῆς = 'tua ipsius opera.' See sup. l. 55.

l. 101. ἔργον ἐποίχεσθαι, 'to set to their work.'

1. 102. πᾶσιν ἀνδρεσσι is the antecedent to τοί. The words ἐμοὶ δὲ μάλιστα are parenthetical.

1. 103. εἴλετο, i. e. took it up from the ground, where he had laid it, sup. l. 82.

1. 105. ἐντροπαλιζομένη, a frequentative form, 'ever-turning.'

§ 10.

1. 1. ἥελιος, 'now the sun was just smiting (with his rays) the fields . . . when they (i. e. Trojans and Greeks) met one another.' ἦντεον, Epic imperf. from ἀντάω.

1. 2. ἀκαλαρρείταιο. The epithets remind us that the Homeric idea of Oceanus is that of a great river encircling the earth.

1. 4. χαλεπῶς ἦν, 'it was hard matter.' So we find κακῶς ἦν, Il. 9. 551; δὴν ἦν, Il. 6. 131. Others take ἦν in the sense of ἐξῆν, 'it was hardly possible.'

1. 6. The ἄμαξα is different from the ἄρμα, or war chariot, being a cart, commonly on four wheels, drawn by mules or oxen.

1. 7. εἶα from εἰάω.

1. 8. πυρκαϊῆς ἐπειήνεον, 'heaped them on the pyre.'

1. 13. ἦμος. Here begins another day in the narration. ἀμφιλύκη νύξ, 'the morning twilight,' as we say; but we rather look at it as the beginning of the dawn, whereas here it is represented as the ending of the night, 'the half-lighted darkness.' ἀμφι-λύκη may be compared with Lat. *lucceō*, and Gk. *λευκός*, from root *λυκ-*, seen in *λυκάβας*, an old word for 'year,' meaning 'path of light,' Od. 14. 161.

1. 14. ἔγρετο, 'roused themselves.' Syncopated aor. from ἐγείρω.

1. 15. τύμβον, 'and round it [the pyre] they made one general tomb, having reared it above the plain.' With

this use of ἐξάγειν cp. ἄγειν τεῖχος, Thuc. 6. 99; 'Turrim . . *summis sub astra eductam lectis*,' Virg. Aen. 2. 460: 'and up to it they built a wall, and lofty towers, a protection for their ships and themselves, and in them [i. e. in the turreted walls] they make a well-fitting gate.' •

l. 18. πύλαι does not mean more than one gate, but the plural is used because the gate had two leaves.

l. 20. ἐπ' αὐτῷ, 'close at the wall.'

l. 21. σκόλοπας, 'palisades.' These were pointed stakes set at the bottom of the ditch to prevent its being crossed. ὑπερθεῖν δὲ σκολόπεσσιν | ὀξέειν ἡρήρει, τοὺς ἔστασαν υἱες Ἀχαιῶν | πυκνοὺς καὶ μεγάλους δῆϊων ἀνδρῶν ἀλωρῆν, Il. 12. 55 foll.

l. 26. ἦ ῥά τις, 'Is there then anyone of men over all the wide earth who will ever again tell his thought and his design to the immortals?' Poseidōn is nettled at the independence of the Achaeans. They had done their great work without consulting the gods, or without even attempting to secure their favour by sacrifices. The force of the accusative in ἐπὶ γαίαν expresses the idea of different nations *spread* over the surface of the earth.

l. 28. δὴ αὖτε. The final η coalesces with the diphthong αὖ, and the two words are scanned as a dissyllable. αὖτε may be rendered 'after all;'; it is intended to introduce a new feature in the conduct of the Achaeans.

l. 31. τοῦ, sc. τείχεος. ὅσον τ', equivalent to ἐπὶ τόσον, ἐφ' ὅσον, 'over as much ground [as that] over which,' i. e. as far as the light of day spreads.

l. 32. 'The wall that men will forget' is the city wall of Ilion which Poseidōn and Apollo, by command of Zeus, built for Laomedon.

l. 33. ἀθλήσαντες, 'with hard toil.'

l. 36. Join ἄλλος θεῶν, any other god rather than Poseidōn might view with dismay the scheme of the Greeks.

l. 39. ἄγρει μὲν, 'up then.' An old and common formula of encouragement. ἀγρέω may be taken as an Aeolic form of αἰρέω, and the meaning then is, 'catch hold;' μὲν is a Doric form of μήν.

l. 41. καταχεῦται, this infinitive, like καλύψαι, is used with the force of an imperative, 'Break it up, and tumble it all into the sea.'

§ 11.

l. 1. μέγα φρονέοντες, 'proud at heart,' for their victory. γεφύρας, 'gaps' or 'passages,' is perhaps the meaning. It is interpreted by some as the spaces between each battalion; by others as the open ground between two contending armies. It is to be joined with εἶατο.

l. 4. ἔπλετο. See on § 9. l. 43. Aorist of custom, as also ἔφανε.

l. 5. σκοπιαί, like Latin *speculae*, 'look-outs,' i.e. heights.

l. 6. οὐρανόθεν is really equivalent to 'from below,' for it expresses the lowest point at which the sky begins, from which it seems to open out long vistas of stars.

Mr. Tennyson renders the whole passage:—

'As when in heaven the stars about the moon
Look beautiful, when all the winds are laid,
And every height comes out and jutting peak,
And valley, and the immeasurable heavens
Break open to their highest, and all the stars
Shine, and the Shepherd gladdens in his heart.'

ὕπερράγῃ, 'opens up.' As the eye looks upward, the sky seems to open and show stars beyond stars.

l. 9. Τρώων . . . πυρὰ, 'the watchfires of the Trojans, as they kindled them, burned bright.' Ἰλίοθι πρὸ, literally, 'at Ilion, in front thereof,' for πρὸ does not govern Ἰλίοθι, but is added as a nearer definition of place. But, for translation, 'in front of Ilion' will be accurate enough.

l. 10. πᾶρ δὲ ἐκάστω, this does not agree with σέλαι, but with πυρῶ out of πυρά. 'At each watchfire sat fifty men in the blaze of the firelight.' σέλαι and not σέλα is the right form of the dative of σέλας. So we find δέπαι, γήραι, κέραι in Homer.

l. 13. The horses are described as standing by the chariots and waiting for the break of day. The Dawn is described as 'royally-enthroned,' because she is thought of as a queen.

§ 12.

l. 1. διογενής is a Homeric epithet for heroes, and especially for kings, who are regarded as belonging to the lineage of Zeus. Translate 'royal.'

l. 2. χρῆ μὲν δὴ, 'right it is that I should frankly speak out my reply just as I mean it and as it shall be accomplished, that ye may not prate in my ears, one after another, sitting at my side.' ἀπηλεγέως, probably from ἀπὸ- and ἀλέγω, meaning 'carelessly,' 'reckless of consequences.' Notice that ἀποιπεῖν, which means to 'say "nay"' in Attic Greek, has in Homer the simpler sense, to 'speak out.' Achilles is afraid that, after the speech of Odysseus, he shall have to listen to the story of Ajax and Phoenix.

l. 5. ὁμῶς. Notice the difference between this word and ὁμως. Translate 'equally with,' i. e. even as the gates of Hades.

l. 6. ὅς χ', i. e. ὅς κε.

l. 8. οὔτε Ἀτρεΐδην . . . οὔτε Δαναοὺς, are subjects to πεισόμεν, to which ἐμέ γε is the object.

l. 9. ἐπεὶ . . . πολέμιοι, 'since, as it seems (ἄρα), there was no gratitude for my ceaselessly fighting for ever with foemen; the same lot falls to one that keeps aloof, or whether one does battle with might and main.'

l. 10. *ωλεμές*, a word of most uncertain derivation, is referred by some to *ω* and *λείπειν*, 'never leaving off,' by others to *ω* and *ἄλλυσθαι*, 'never dying out.'

l. 11. *μοῖρα* may be the meed of honour, or the share of booty. After *μένοντι* we should expect *πολεμίζοντι*, but the construction is varied.

l. 12. *ἑῷ*=*μῷ*, 'one and the same.'

l. 14. *οὐδέ τί μοι*, 'nor is anything gained for me, because,' etc., lit. 'lies round me,' 'invests me.'

l. 15. *παραβαλλόμενος*, 'imperilling my life.' Like *ψυχὰς παρθέμενοι*, Od. 9. 255. *πολεμίζειν*, an infinitive added to define the sphere in which the self-sacrifice was shown, sc. 'in the way of fighting,' 'in the field.'

l. 17. *μάστακ'* . . . *λάβησι*, 'a morsel, when she has got it, and it fares ill with herself.' She starves herself to feed her brood.

l. 18. *νύκτας ἴανον*, 'I passed many sleepless nights.' As *λαίω* properly means to 'sleep,' we may suppose that it is intended to make a point by this contradiction in words, 'to *sleep* *sleepless* nights.' This usage is called *oxymoron*.

l. 19. *διέπρησσον*, the Epic form for *διέπρασσον*.

l. 20. *ἄνδράσι*. The words of Achilles seem here to be designedly ambiguous. He must either mean (1) 'fighting with heroes about their womankind,' a bitter way of describing the conflict with Hector and the other Trojans for the recovery of a woman like Helen. Or (2) 'fighting with heroes to win their wives,' alluding to such fights as those in which he had carried off *Briséis* from her husband *Mynes* (Il. 19. 291 foll.); or *Diomêdê* (Il. 9. 665); or *Iphis* (Il. 9. 667); or *Hecamêdê* (Il. 11. 625). It cannot be rendered, as some would interpret, 'fighting for husbands,' with allusion to *Menelaus*. The succeeding lines give great probability to the second (2) rendering.

l. 21. σὺν νηυσὶ . . . πεζός. This is equivalent to 'by land' and 'by sea.'

l. 22. κατὰ Τροίην. This includes the neighbourhood of Troy, and refers to such cities as Thêbê (Il. 1. 366); Lyrnessos (Il. 2. 691); and Pêdasus (Il. 20. 92).

l. 25. ὄπισθε, 'aloof.'

l. 26. Join διὰ-δασάσκετο (frequentative aor. from δαί-ομαι). ἔχεσκε, 'kept.'

l. 27. γέρα, predicative, 'as meeds of honour.'

l. 28. τοῖσι μὲν, 'with them indeed those prizes abide secure, but me alone of the Achaeans has he robbed, and has kept my winsome bride.'

l. 31. ἀνήγαγε, referring to the voyage to Troy.

l. 33. μερόπων ἀνθρώπων depends upon μῶνοι. 'Are the Atreidae the only ones of mortal men that love their wives? (Nay verily!) since every man that is good and wise,' etc.'

l. 35. τήν at the end of the line='her.'

l. 36. ἐκ θυμοῦ, 'with all my heart.'

l. 38. εὖ εἰδότες, 'knowing him as I do too well.'

l. 41. ἦ μὲν δὴ μάλα, 'verily, he has wrought mightily without my help.'

l. 44. οὐδ' ὥς,='not even with all that.'

l. 46. ἀπὸ τείχεος, 'did not care to push the battle far from the walls of Troy.'

l. 47. ὅσον = 'only,' Lat. *tantum*. φηγόν. This tree stood near the Scaean gates.

l. 48. ὄλον, sc. ἐμέ, 'awaited me in single combat.'

l. 50. ῥέξας: ῥέζω, which properly means only 'to do,' gets the special signification of 'offering' sacrifice; like Lat. *facere* and *operari*.

l. 51. νήσας, from Epic form νήέω for νέω, 'to heap up.' ἐπὶν προερεύσω, 'after I have dragged them forth.' After the participles ῥέξας and νήσας we naturally expect the

principal verb in the apodosis, such as *πλευσοῦμαι σύν νηυσὶν ἐμαῖς καὶ ἀνδράσι*, instead of which the construction changes into the second person *ἔψεται*, leaving the participles to stand alone. A similar anacoluthon is found in Il. 3. 211 *ἄμφω δ' ἐξομένα, γεραρότερος ἦεν Ὀδυσσεύς*, Il. 6. 510 *ὁ δ' ἀγλαΐῃφι πεποιθὼς | ῥίμφα ἐ γούνα φέρει*.

1. 52. *αἷ κέν τοι τὰ μεμήλη*, 'if these things have any interest for thee.'

1. 53. Join *ἦρι μάλα*, 'very early.' So *μάλ' ἦρι*, Od. 19. 320.

1. 54. *μεμαῶτας*, from perf. *μέμαα*. Another form of this participle is *μεμᾶστες*.

1. 55. *Ἐννοσίγαιος* is a title given to Poseidōn, because earthquakes were attributed to his agency.

1. 56. Phthia is both a town and a district in Thessaly, the home of Peleus and the Myrmidons.

1. 57. *ἐνθάδε ἔρρων*, 'when I came hither to my cost.' *ἔρρειν* is specially used with this implied sense of coming on an ill-starred journey. Cp. the phrase *φθείρεσθαι πρὸς*.

1. 58. *ἄλλον δ'*, 'and more gold besides and ruddy copper and well-girt women and grey iron will I carry home from hence, all that I have got as my share.' He will go back to Phthia and increase his treasures there by adding to them all his share of the booty from Troy. 'But mine especial prize (sc. Briseis), that same man who bestowed hath taken away again, insulting me.'

1. 62. *τῷ πάντ'*, 'tell to him (infinitive with imperatival force) all I have said, in the presence of his people, in order that the other Achaeans too may be wrath at him, if ever again he hope,' etc.

1. 65. *ἐπειμένος*, (*ἐπι-έννυμι*), 'ever clad in impudence as he is,' so that he is likely enough to try such a trick again. *ἐμοί γε . . . ἰδέσθαι*, 'to look me in the face.'

1. 67. *οὐδὲ μὲν ἔργον*, sc. *συμπράξω*, suggested by *συμφράσσομαι*.

1. 68. παραμυθησαίμην, 'advise.'

1. 69. δήετε, 'will find;,' δήεις, δήομεν and δήετε are the only forms found. They are referred to an Epic present, with a future sense, δήω. τέκμωρ, 'end;,' i. e. means of destroying,

1. 70. ἔθεν, governed by ὑπερέχειν.

1. 71. ὑπερέσχε, i. e. holds a protecting hand *over* it.

1. 75. The privilege of councillors is to speak freely. σόφ is probably the contracted form of σάοι, viz. σφ̄ with the introduction of σ, as δράω, δρῶ, Epic δρόω. Others take σόφ as the conjunctive from σαόω, viz. σαόη, σαῶ, σφ̄ or σόφ.

1. 76. ἐπεὶ οὐ, 'since the scheme which they have now devised, because of my deep wrath, is not feasible.' This probably refers to the attempt at self-protection by means of the rampart, to which the Greeks were forced to have recourse through the absence of Achilles from the field. Others take it of the unsuccessful embassy.

§ 13.

1. 1. δοῦπον, the tramp of the pursuers' feet.

1. 2. ἔλπετο γάρ, 'for he hoped in his heart that his comrades were coming from the Trojans to make him return, Hector having ordered him back.'

1. 5. λαιψηρά, predicate, equivalent to an adverb, 'briskly.'

1. 8. λαγῶς, Epic form for λαγός. ἐπείγεται, 'press upon.'

1. 9. μεμηκώς, 'crying.' The present, μηκόμαι, is a later word. The forms used in Homer, besides this perfect, are the aorist participle μακὼν, and an imperfect formed from μέμηκα, viz. ἐμέμηκον.

l. 11. λαοῦ ἀπο-τμήξαντε, 'having cut him off from his people,' i. e. having got between him and the Trojan lines.

l. 12. ἀλλ' ὅτε δὴ, 'but when he was just on the point of getting among the [Greek] sentinels, on his flight to the ships, then Athena inspired Tydeidēs with strength, lest any of the Achaeans might be first in boasting that he had hit Dolōn, and he [Diomedē] might come up too late.'

l. 16. δουρὶ ἐπαύσων, 'rushing on him with his spear.'

l. 18. ἐμῆς ἀπὸ χειρὸς is to be closely joined with ὄλεθρον, 'death at my hand.' So ἀπὸ νευρῆφιν οἰστῶ, II. 13. 585.

l. 19. ἦ ῥα, 'he spoke.' ἦ is the 3rd sing. imperf. from a defective verb ἦ-μι, of the same etymology as the Lat. *a-iō*. The form is common in Plato, in the phrase ἦ δ' ὅς = 'he said.'

l. 20. ἐύξου, contracted for ἐνέξου, the accent following that of the contracted nominative ἐύξους, and so being paroxyton and not perispomenon.

l. 22. βαμβαίνων, according to some 'tottering;' while others render, more likely, 'stammering.'

l. 23. κυχήτην, 'the two came up with him panting for breath.'

l. 24. δακρύσας, notice the force of the aorist, 'with a burst of tears,' Curt. § 493, obs. 2.

l. 25. ἐμὲ λύσομαι, 'will ransom myself.' ἐμὲ here = ἐμαντόν.

l. 27. τῶν, partitive genitive, 'of which my father will lavish on you vast ransom.'

l. 28. ἐπὶ νηυσὶν Ἀχαιῶν, i. e. detained in safe keeping there.

l. 30. καταθύμιος ἔστω, 'weigh upon thy heart.'

l. 31. ἀτρεκέως, (ἀτρεκέως), 'frankly;' not from τρέω or

τρέχω, but from τρέπω = 'not swerving.' The interchange of κ and π is common, as in ὅποσος, Ionicè ὅκοσος, etc.

l. 35. Join νῆας ἐπὶ γλαφυρὰς with προέηκε.

l. 36. γυῖα, subject to ἔτρεμε, 'shook under him.'

l. 37. πολλήσιν μ' ἄτησι, 'by many delusions' (i. e. false promises) 'Hector drew me from my senses.' Others give παρέκ ἤγαγε, 'misled,' and join with it both με and νόον, as an instance of the same combination as in § 1. l. 12.

l. 40. θοῇ νύξ means 'swift-coming night,' a graphic epithet in countries that do not have the long twilight of our northern latitudes.

l. 44. μετὰ σφίσιν, 'among themselves.'

l. 45. καμάτω δδηκότες αἰνῶ, 'overdone with hard toil.' ἀδέω, from ἄδην (Lat. *salis*), 'to have enough and more than enough of anything.'

§ 14.

l. 1. μᾶστιγι, 'the scourge,' not the lightning, as the older interpreters supposed, but the chastening hand which brought defeat.

l. 2. ἐελέμενοι, perf. pass. from εἴλω. So ἐέλεμεθα, Il. 24. 662, 'cooped up.' ἰσχανόωντο, 'were kept back.'

l. 4. ἴσος δέλλη means somewhat more than 'like a storm;' it is rather 'with all the fury of a storm.'

l. 6. στρέφεται. The beast is represented at bay, so that 'he keeps turning' his front to the assault of the dogs and huntsmen.

l. 7. πυργηδόν, i. e. close packed like a solid wall. πύργος is elsewhere used of a serried mass of warriors, as in Il. 4. 334 ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν | Τρώων ὀρμήσει.

l. 10. ἀγνηορίη δέ, 'but his courage is the death of him.'

ἔκτα, an aorist of custom, parallel with the present indicative in the narrative.

l. 11. ταρφέα, 'oftentimes,' used like the more common adverbial accusative πολλά. He is supposed to watch for some weak spot in the ranks of huntsmen, and to make his rush at that point, and where he makes his rush the ranks give way.

l. 12. τῇ τ' εἵκουσι introduces the apodosis to ὄπη.

l. 14. οὐδέ οἱ. The direction of the accent shows that οἱ is the enclitic pronoun, 'for him.' See Curt. 433 c.

l. 15. τόλμων, sc. διαβαινέμεν.

l. 16. ἀπὸ-δειδίσσετο. The broad ditch 'frightened them away.'

l. 17. οὐτ' ἄρ' ὑπερθορέειν. This seems to mean, 'neither close (i. e. its edges were not close) together, to leap over, nor easy to cross.' The ditch was too wide to be cleared by a leap, and too deep to be easily filled up and crossed by horses and chariots. σχεδὸν and ῥηϊδίῃ, with which we must supply ἦν, both refer to τάφος, and for a similar use of σχεδὸν with εἰμι cp. (ἐναρα) οὐ σχεδὸν ἔστιν εἰσθαι, Il. 13. 268. Others take σχεδὸν as an adverb qualifying ὑπερθορέειν, 'it is neither easy to overleap it standing close, nor to cross it.'

l. 18. κρημνοὶ, 'all along the ditch stood steep mounds.'

l. 20. ἕστασαν. The scholiast gives this as a shortened form of the transitive aorist ἕστησα, 3rd plural. It would seem simpler to read the imperf. ἕστασαν.

l. 22. ῥέα, pronounced as one syllable.

l. 23. πεζοὶ may be taken as the subject to μενοίεον, 'the foot-soldiers were pondering whether they could accomplish it.' Instead of the direct future indicative, τελείεον would be the more natural mood.

§ 15.

l. 1. ἐπ' ἴσα τέτατο, (τείνω), 'was evenly balanced:' lit. was drawn up to a balance, a metaphor from weighing in scales.

l. 4. ἤϋσεν διαπρύσιον, 'raised a thrilling shout.' διαπρύσιον (adverbial use of the neuter adjective), seems to be an extended form of διαπρὸς, with the substitution of υ for ο, according to Aeolic usage. γεγωνῶς, from γέγωνα, a perfect with present meaning. From this perfect a new present, γεγωνέω, is formed, and in Attic Greek we find γεγωνίσκω. The special meaning of γεγωνεῖν is 'to make one's self heard;' ἐξακουστὸν βοᾶν, Schol. γεγωνῶς should be closely joined with ἤϋσεν, as in the common formula φωνήσας προσηύδα.

l. 6. ἐνίετε = 'immitile.'

l. 7. οὔασι, from οὔας, Ionic form of οὖς.

l. 11. ἐσθήκει describes both the size and the shape of the stone. We generally say 'a stone lies;' but this cone-shaped stone stood up high above the ground. πυρμυδς, 'at bottom;' this use of the adjective is common with μέσος, πρῶτος, ἄκρος, etc.

l. 12. Join δήμου ἀνέρε, 'men of the common people.' The chieftains are always represented as superior in strength as well as in position.

l. 13. ὀχλίσσειαν, 'could heave upon a cart.'

l. 14. καὶ οἶος, 'quite alone,' 'all by himself.'

l. 16. ἄρσενος. The ancients held that the fleece of a ram was thicker, and so heavier, than that of other sheep. οἶδς, gen. from οἶς [i. e. ὄφης, Lat. οvis], Epic form of οἷς.

l. 16. δλίγον may be taken as an adverb with ἐπείγει, 'does but lightly weigh on him;' or perhaps, from its emphatic position in the sentence, as an adj. with ἄχθος, 'the weight that presses him is but small.'

l. 17. Join ἰθὺς σανίδω, 'straight at the boarding . . .

which strongly covered the gate solidly built.' The gate is made in two leaves (*δικλίδες*); and is fastened by two bars, or 'holders' (*όχῆες* from *έχω*), which are described as 'crossing' (*έπημοιβοί*). This does not seem to mean that the bars cross in the form of the letter x; but that the bars are horizontal like an ordinary bolt, and that the crossing implies, that one bar is shot from the left-hand leaf into a staple in the right, and the other shot from the right-hand leaf into a staple in the left; 'and one key fitted the two.' This is simpler than to understand *κληῖς* here of a central pin.

l. 21. *έρεισάμενος*, 'having planted himself,' further described by *εὖ διαβὰς*, 'with legs well astride.'

l. 23. *ρήξε άπ'*, 'he broke away.'

l. 24. *βριθοσύνη*, 'by its weight.'

l. 25. *έσχεθέτην*, from *έσχεθον*, an aor. form from *έχω*. *διέτμαγεν*, from *διατμήγω* (Epic form of *διατέμνω*), 2nd aor. passive *διετμάγην*.

l. 27. Hector is described as looking 'black as night,' i. e. with stern and lowering brow. *ὕπώπιον* means properly the part of the face below the eyes; here it is used for 'countenance' or 'gaze.'

l. 28. *ἔεστο*, (*έφεστο*), more commonly written *έστο*, pluperfect from *έννυμι*, perf. *είμαι*.

l. 30. *έσάλλτο*, syncopated 2 aor. from *έσάλλομαι*, the 1 aor. occurs in l. 3 of this §. *ῥσσε* is sometimes used as a dual in Homer, *ῥσσε φαιινά*, Il. 3. 14; sometimes as a plural, as *ῥσσε φαιινά*, Il. 13. 435. The form may be shortened for *ῥσσεε*, if we regard it as a dual; for *ῥσσεα* if it be taken as a plural. Here it stands as a neuter plural, subject to *δεδήει*.

l. 31. *έλιξάμενος*, 'having turned him round.'

l. 34. *ποιητάς*, equivalent to the more usual *εὖ ποιητάς*. *έφóβηθεν άνά νῆας*, 'fell back in flight to the ships.'

§ 16.

1. 2. ἐπεὶ τέτραπτο πρὸς ἰθὺ οἱ. This is equivalent to ἐπεὶ τετραμμένος ἦν ἰθὺ πρὸς αὐτῷ, 'since Ajax had turned so as just to front him.'

1. 3. τῇ ῥα, 'where:': this must be taken closely with ἀκόντισε, for both the clauses, ἐπεὶ . . . οἱ and οὐδ' ἀφάμαρτε, are parenthetical. The spot where Hector struck him was at the crossing of the two straps, one of which supported the shield, and the other the cutlass.

1. 5. τῷ. The use of the dual shows that it was the double thickness of leather that 'shielded his tender flesh.'

1. 6. ἐτώσιον, to be taken predicatively with ἔκφυγε.

1. 8. ἀπιόντα, 'as he went back,' into the covert of his own troops.

1. 9. τὰ ῥα πολλὰ, 'which were rolled in numbers.' This use of a distributive plural, after a noun in the singular, is not uncommon in Homer, e.g. Od. 4. 177 μίαν πόλιν ἐξαλαπάξας, αἱ περὶ ναιετάουσιν. We are not to suppose that the stones were in motion now, as the word ἐκυλίνδετο would naturally imply. But the tense does not lose its characteristic meaning, for the stones 'had been rolled there and were lying there still.' Cp. Od. 8. 63 τὸν πέρι μῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε. The effect of the double gift, poetical inspiration and blindness, still continued with the bard, whose case is there described. ἔχματα, 'stays.' These were put at either side of the keel, to keep a ship from heeling over when drawn up ashore.

1. 11. ἄντυξ = the shield's rim. ἀγχόθι, Epic form of ἀγχού.

1. 12. στρόμβον δ' ὥς, 'he made him spin like a top.' Cp. Virg. Aen. 7. 378 'Ceu quondam torto volitans sub verberibus turbo.' The subject to περιδραμε is Hector.

l. 13. *πληγῇ*, the lightning-stroke.

l. 14. *θείον*. It is difficult to say whether sulphur was so called by the Greeks from its apparent connection with the fires of heaven, or from its purifying power in fumigation.

l. 15. *τὸν δ' οὐ περ ἔχει θράσος*. With this description of the oak, and the dismay of the beholder, cp. Macaulay, *Lays of Rome*:

‘And the great Lord of Luna
Fell at that deadly stroke,
As falls on Mount Avernus
A thunder-smitten oak.
Far o’er the crashing forest
The giant arms lie spread;
And the pale augurs, muttering low,
Gaze on the blasted head.’

(Horatius, v. 382.)

l. 16. *χαλεπὸς δέ*, ‘for the bolt of Zeus is terrible.’ *δέ* gives the reason of the beholder’s fear.

l. 17. *Ἑκτορος μένος*, ‘the mighty Hector.’

l. 18. *ἔκβαλεν*, ‘flung it away;’ more graphic than ‘let it fall.’ He must have had two spears, for he had cast one at Ajax. *ἐπ’ αὐτῷ δ’ ἀσπίς ἐάφθη*. In the uncertainty whether *ἐάφθη* (or *ἐάφθη*) is to be referred to (1) *ἔπομαι*, or (2) *ἔαω*, or (3) *ἄπτω*, we may be content to follow Buttmann (*Lexil.* p. 242 foll.) in adopting (1), and to translate ‘fell, or followed, after him,’ or perhaps ‘after it,’ sc. *ἔγχει*.

l. 21. *ἐρύεσθαι*, ‘to drag him to their side.’

l. 23. *πρὶν*, ‘before that could happen.’

l. 26. *οὐ τίς εὐ ἀκῆδεσεν*, ‘no one neglected him.’ The enclitic *εὐ* throws back its accent on *τίς*.

§ 17.

l. 2. ἐνιπλήξαντες, used intransitively, 1 aor. from ἐνι-πλήσσω. ὀρυκτῇ, which agrees with τάφρῃ, is separated from its noun by the insertion of καὶ σκολόπεσσιν. This may be accounted for by regarding καὶ σκολόπεσσι as equivalent to an epithet, e.g. σκολόπεσσι ἀραρυίῃ, 'the palisade-planted ditch, deep dug.'

l. 3. δύνοντο δὲ τείχος ἀνάγκῃ, 'shrank back perforce behind the wall.'

l. 5. ἐπισσεύεσθαι, εἶναι, infinitives with imperatival force.

l. 7. αὐτοῦ, 'on the spot.'

l. 8. λελάχωνσι πυρὸς, 'Give him his portion in the funeral fire.' The reduplicated aorist from λαγχάνω, found only in the conjunctive in Homer, has always a causative meaning. Similarly λελαθεῖν, from λανθάνειν, 'to make to forget.' Notice here the future force of the conjunctive.

l. 9. ἐρύουσι, future from ἐρώ without sigma.

l. 10. καταμαδόν, 'down on their shoulders.'

l. 12. ὁμοκλήσαντες, 'having cheered their horses,' sc. with a cry. ἔχον, 'guided;' i. e. kept or turned them in the direction of Hector. ἐρυσάρματος is a metaplastic form, *metri gratia*, for ἐρυσαρμάτους.

l. 14. ἐρείπων, 'breaking down with his feet the edges of the trench, he threw (the earth) in the midst,' etc.

l. 16. ὅσον τ' ἐπὶ=ἐφ' ὅσον γίγνεται δουρὸς ἐρῳή. This measure of length specially characterises εὐρείαν.

l. 18. προχέοντο, 'poured forward.' With πρὸ δ' Ἀπόλλων some such word as κίε must be supplied, out of the notion in προχέοντο.

l. 20. With ὡς ὅτε τις ψάμαθον supply ἐρίπῃ from ἔρειπε, 'as when a child throws down his sand-heap near the sea.'

l. 21. νηπία, or νηπίη, has for its dative in Homer νηπιέῃ

and *νηπιέησι*, for its accusative *νηπιάας*. We must suppose in these forms a vowel inserted and then assimilated to the vowel which follows it.

l. 22. *συνέχευε*, aorist of customary act.

l. 23. *κάματος καὶ διζὺν*, i. e. the wall that had cost them such trouble.

l. 30. *περ* is to be closely joined with *Ἀργεῖ*. So Od. II. 441 *γυναικί περ*.

l. 31. Join *κατὰ καίων*. The protasis is still maintained in *σὺ δ' ὑπέσχεο*, 'and if thou didst promise and assent.'

l. 33. With *τῶν μνησai* the apodosis begins, 'Call to mind these things.'

l. 36. *ἀρδων δίων*, 'hearing the prayers.'

l. 38. *θόρον*, from *θρώσκει*.

l. 39. *εὐρυπόροιο*, 'the great and wide sea.'

l. 40. *τοίχων*, 'the ship's bulwarks.'

καταβήσεται, 'comes down upon,' aor. I. conjunctive.

l. 42. *κατὰ τείχος ἔβησαν*, 'crossed the wall.'

l. 44. *ἵππων* = 'chariots.'

l. 45. *ἐπιβάντες*, 'when mounted on them.'

l. 47. *ναύμαχα*, to be taken predicatively with the verb, 'which lay by the ships ready for a sea-fight.' *κολλήεντα* apparently means, 'spliced,' and so, not in one length. *κατὰ στόμα*, 'at the point.'

§ 18.

l. 2. Protesilāus, from Phylāce in Thessaly, was the first of the Greek heroes to leap from his ship when the fleet reached Troy, and was slain the moment he touched the shore. See II. 2. 698 foll.

l. 3. *ἀπήγαγε γαίαν*, 'carried him back to his land.' With this accusative cp. *ξυνάγειν γεραίᾱς νηὸν*, 'to the temple.'

1. 6. ἀμφὶς μένον forms the antithesis to ἐγγύθεν ἰστάμενοι, 'they did not await afar off the hurtling of the arrow.' Δίκη, from αἰσσω. With ἀμφὶς in the sense of 'far off' cp. Διὸς ἀμφὶς, II. 8. 444.

1. 10. μελάνδετα is an epithet of uncertain meaning. It signifies literally 'bound with black,' and perhaps alludes to the handle strengthened with iron bands (ιδεὶς σίδηρος), or made of some black wood like ebony.

1. 11. ἀπ' ὤμων, 'off the shoulders,' where they had been hung by the τελαμών.

1. 13. πρύμνηθεν is used exactly as a genitive after λάβεν, 'seized it by the stern.' Cp. ἴδθηθεν μεδέων.

οὐχὶ μεθείει, 'he never ceased grasping the taffrail with his hands.' For the construction cp. II. 24. 48 κλαύσας καὶ ὀδυράμενος μεθέηκε. 'Taffrail' is, perhaps, the nearest English equivalent to ἄφλαστον, which is the ornamented piece of wood rising above the stern. The Latin form of the word is 'aplustre.'

1. 16. ἄξιον ἡμαρ, 'a day that repays us for everything.'

1. 17. νῆας ἐλεῖν stands as epexegetis of ἄξιον ἡμαρ, and is grammatically governed by ἔδωκε. θεῶν ἀλέκητι. Hector says this because he considers the ships are doomed.

1. 18. κακότητι, 'cowardice.'

1. 21. τότε is in strong antithesis to νῦν in the next line.

1. 26. θρήνυς. The ship in Homeric times was not decked entirely, but had a short raised deck at the bows, and another at the stern, on which the helmsman stood to steer. There seems to have been a low bench or footrest, seven feet long, that crossed the after-deck at the point furthest from the stern. This footrest was used to give support to the pilot while steering. The picture before us is that of Ajax slowly driven from the stern, and yet disputing every inch of ground with his assailants, till he is pushed back as far as the 'footrest,' and then off

the deck altogether. So that he now stands just where the benches for the rowers begin.

l. 27. *δεδοκημένος*, 'awaiting them,' 'at bay.'

l. 32. *ἤέ τις*, 'Do we think that there are any helpers in reserve, or any strong wall, which may ward off destruction from men?'

l. 33. *ἄρειον* is not the neuter of the comparative *ἀρείων*, but another form of *ἀρήιον*, 'warlike.'

l. 35. *ἐπικλικά* *δῆμον*, 'a host to turn the fortunes of the day,' lit. inclining victory to one side or the other, (*ἕτερος—ἀλκή*).

l. 37. *πόντῳ κεκλιμένοι*, 'set close at the edge of the sea, on the plain of the mail-clad Trojans, we sit far away from home; wherefore hope lies in deeds of valour, not in remissness from war.' *γὰρ*, which is here thrown into the first clause, is the preparation for *τῷ*, almost being equivalent to 'since—therefore.'

l. 39. *ἔφρεε*, 'busied himself,' 'set to work with.'

ὀξύνει, 'pointed.' As these Homeric adjectives in *-εις* are directly derived from nouns substantive, we must refer *ὀξυέως* immediately to *ὀξύ*, 'a point,' the neuter of *ὀξύς*, used substantively.

l. 41. *χάρει*, 'to please;' like Lat. '*gratia*.'

l. 42. *τὸν δ' Αἴας*. Here begins the apodosis. 'Whosoever rushed up . . . him Ajax wounded.'

δεδεγμένος, like *δεδοκημένος*, sup. l. 27.

§ 19.

l. 1. *Οὐλύμπου*, the mountain of that name, where sits Zeus the gatherer of clouds (*νεφεληγερέτα Ζεύς*). 'He draws the storm from the sacred ether,' that is, the sky that lies about the summit of Olympus, and the cloud moves on thence and fills the atmosphere.

l. 3. φόβος is the descriptive word in the sentence, to which ἰαχὴ adds only a qualification. It is the panic-rush accompanied with a cry. The howling of the wind in the λαλαψ is the point in the simile that is parallel to ἰαχὴ, and the φόβος resembles the tumultuous speed of the driven cloud.

l. 4. οὐδὲ κατὰ μοῖραν, 'and in no seemly order.'

l. 5. σὺν τεύχεσι. This is added, because in the panic many threw their arms away; but Hector kept his. The Trojans were left behind by him, because in such hasty flight no doubt the passage of the causeway was wholly or partly blocked.

l. 8. ἄξαντε, (ἄγνυμι). The dual of the participle is used not inaccurately, because, though πολλοὶ ἵπποι are mentioned, they really are divided off into so many pairs, each war chariot being drawn by two horses.

ἐν πρώτῳ ῥυμφί, 'where the pole begins;' i. e. close up to the chariot.

l. 10. οἱ δὲ, the Trojans.

l. 11. τμήγεν = διεσκέδασθησαν, Schol.

ἄλλα, 'a storm [of dust] went spreading up beneath the clouds and the horses galloped on.'

l. 15. ἔχε, (sc. ἵππους), 'he drove his horses with a cheer.'

ἄξοσι, i. e. the axle of Patroclus' car.

l. 18. κέκλετο θυμὸς, 'his heart called him on against Hector.'

l. 19. τὸν δ' ἔκφερον, sc. Ἑκτορα.

l. 20. βέβριθε, 'is loaded.' We should rather say, 'the storm lies heavy on the darkened earth.'

l. 21. λαβρότατον ὕδωρ, 'torrents of rain.'

l. 22. χολεπήνη, 'is wroth.'

ἄνδρεςσι is governed by the participle.

l. 23. σκολιδᾶς stands predicatively with κρίνωσι, 'decide perversely,' and 'banish justice.'

l. 24. θεῶν ὄπιν, 'the anger of the Gods,' perhaps from ἔπομαι, of the punishment that *follows* the sinner.

l. 25. τῶν is generally referred to ὑδάτων, borrowed from λαβρότατον ὕδωρ above, 'with such floods.' It is simpler to make it refer to the subject of κρίνωσι and ἐξελάσσωσι, 'their rivers.'

l. 26. ἀποτμήγουσι, 'the swollen channels cut off many knolls.' That is, as the waters rise the highest points of the broken ground stand out separate from one another like so many islets. κλιτῶς contracted from κλιτίας, like ἰχθύς.

l. 28. ἐπὶ κάρ = 'praecipites.' κάρ was taken by the ancients as an old form of κάρη. Others write ἐπικάρ as one word.

μινύθει, intransitive, 'waste away.' ἔργα ἀνθρώπων are 'farms:' '*hominumque boumque labores*.'

l. 30. ἐπέκερσε, (κείρω), 'cut through.' He broke the Trojan ranks and got between them and the city.

l. 31. παλιμπετὲς, used adverbially, as ἐπιτηδὲς, means only 'back again;' but it is constantly used of a fruitless journey on which we have to 'retrace our steps.'

l. 33. ποταμοῦ is the Scamander; τεῖχος the part of the Achaean wall still standing.

l. 34. πολέων ποιήν, i. e. took vengeance on the Trojans for the many they had slain. So in Od. 23. 312 ὡς ἀπετίσατο ποιήν ἰφθίμων ἐτάρων.

§ 20.

l. 6. ἦντετο, from ἀντομαι, a poetical form of ἀντάω.

l. 7. τὸν ἰδὼτα οὐκ ἐνόησεν, '*non intellexit eum venientem*;' for τὸν is here the demonstrative pronoun and must not be combined with the participle according to the usage of later Greek.

κατὰ κλόνον, 'through the battle-broil.'

l. 8. ἄερί, 'mist.' This is a regular phrase in Homer to describe invisibility, and Virgil imitates it in the words: '*At deus obscuro gradientes aere saepsit.*'

l. 10. χειρὶ καταπρηγεῖ, 'with down-dealt blow,' lit. with descending hand.

l. 11. τοῦ μὲν ἀπὸ κρατὸς, '*illius quidem a capite.*'

l. 13. αὐλώπις τρυφάλεια, 'the vizored helm.' αὐλώπις, literally, 'with eye-holes,' seems to refer to a sort of peak continued downward from the front of the helmet over the eyes. This face-plate was pierced with holes or sockets (αἶλοι) through which the wearer could see.

l. 14. πάρος γε μὲν, i. e. so long as Achilles wore it, it was not ordained by the Gods that the helmet should be touched by the foeman's hand.

l. 17. ῥύετο, 'it protected.'

l. 18. σχεδόθεν δέ. Zeus granted to Hector the short-lived glory of wearing the famous helmet, 'but death was near him,' as he was doomed soon to fall by the hand of Achilles.

l. 19. πᾶν δέ οἱ. These words refer again to Patroclus.

l. 20. κεκορυθμένον, sc. χαλκῷ.

l. 23. ἄτη here means 'stupefaction:' he was dazed. For the construction τὸν δὲ φρένας εἶλε see §§. i. l. 12; 13. l. 37.

l. 24. ταφὼν, 'astounded.' An aorist participle from stem ταφ-, or θαν-, to which belong the forms τέθηπα and ἐτεθήπεα.

l. 26. ἡλικίην, like ὁμηλικίην, an abstract noun used here with the force of a concrete, = ὁμήλικας, 'his compeers.'

ἐκέκαστο, from καίνυμαι, (αἰδανομαι).

l. 27. ἵπποσύνη, 'horsemanship,' in Homeric times was confined to the management of the chariot, as there were no mounted warriors on the field.

l. 28. βῆσεν ἀφ' ἵππων, 'sent from their chariot.' βῆσεν

the causative aorist from *βαίω*. *ἵππος* in dual and plural is frequently used to denote what the horses are drawing, rather than the horses themselves.

l. 29. *πρῶτ' ἐλθὼν* seems to mean, 'being newly come to the field.' *διδασκόμενος*, in the sense of 'skilled,' is here used with the genitive, on the analogy of *εἰδός*.

l. 30. *Πατρόκλεις* (-κλεις) *ἵππεϊ*, 'charioteer Patroclus!' The name *Πάτροκλος* follows two declensions in its oblique cases. With the form of the vocative here cp. the gen. *Πατροκλῆος* and accus. *Πατροκλῆα*.

l. 31. *οὐδὲ δάμασσε*, 'gave him no mortal wound.' *πληγῇ δαμασθεῖς*, below, is used in a somewhat different sense='mastered.'

l. 33. *γυμνὸν*, 'disarmed.'

l. 39. *διαπρὸ δὲ χαλκὸν ἔλασσε*, 'drove on the blade right through.'

l. 40. *ἤκαχε*, an aorist given under *ἀκαχίζω*, 'sorely distressed.'

l. 41. *χάρμῃ*, 'in strife.'

l. 44. *πολλὰ ἀσθμαίνοντα*, 'heavily panting.'

l. 45. *πεφνόντα πολέας*, 'after having slain many men,' *ἑ-πεφνον*.

§ 21.

l. 2. *θέων*, notice the accent.

l. 3. *οὐ πω τῇλε*, sc. *έόντας*.

μετασπών, (*μεθ-έπω*), 'having followed them up.'

l. 6. *τὰ δὲ Τροσὶ δῶκε φέρειν*, 'his own he gave to the Trojans to carry.'

l. 8. *οἱ*—*πατρὶ*, equivalent in meaning to 'to his father.' *οἱ* is the dative of the enclitic pronoun, and not the article with *θεοὶ*, as may be seen by the direction of the accent on *δ*.

l. 10. γηρὰς, 'when he had grown old,' the participle of the aorist ἐγήρα in the same line.

l. 11. Join ἀπάνευθεν κορυσσόμενον, 'harnessing himself apart from the rest.'

l. 14. οὐδέ τί τοι, 'no thought of death weighs upon thine heart.'

l. 15. σχεδὸν εἰσι, 'is drawing near.'

l. 17. ἐνηὺς, 'trusty' or 'kind:' a word of uncertain etymology.

l. 18. Notice the difference of accent, in two lines, between the words κρατὺς and κράτος. 'For the moment I will grant thee grand victory, as recompense for these things, viz. that never shall Andromache receive at thy hands the splendid armour of Peleus' son, when thou hast returned from the field.' The negative really qualifies νοστήσαντι, meaning that he never shall return, and Andromache shall not take the prizes at his hand. With ἀκροστήσαντι δέξεται cp. Il. 1. 596 παῖδες ἰδέσθαι χεῖρὶ κύπελλον.

l. 22. Join ἐπὶ-νεύσει, 'noddod assent thereto.'

§ 22.

l. 2. τέτατό σφιν. Cp. note on § 15. 1. Here rather in the sense of 'spread round them,' like οὗξ τέταται ἐπὶ βορροῖσι, Od. 11. 19.

l. 3. τό τ' ἐπισσόμενον, 'which sweeping on, after it has blazed out on a sudden, burns some city of men, and houses consume in the mighty glare, while the blast of the roaring wind fans it' (lit. the strength of the winds roars upon it); 'so a ceaseless clamour of steeds and of armed men was assailing them as they went,' sc. carrying off the corpse.

l. 7. ἐπιέναι is elsewhere used only with a personal

subject. ἀζηχῆς seems to be a form of ἀδεχῆς = 'continuous,' the prefix ἀ being only euphonic, and not having the privative force.

l. 8. ἀμφιβαλόντες, lit. 'having put on,' 'clothed themselves in,' like ἐπιδεμένος ἀλκήν. We might rather expect the middle voice, but with this use of the active cp. Eur. Androm. 110 ἀγόμεν . . δουλοσύναν στυγερὰν ἀμφιβαλοῦσα κάρα.

l. 10. δόρυ μέγα νήϊον, 'a great balk of ship-timber.'

l. 11. τείρεθ', i. e. τείρεται.

l. 13. ἰσχανέτην, 'were keeping the Trojans back.' The simile that follows describes the 'wooded spur' of a hill, stretching far into the plain, which kept back the terrible streams of powerful rivers, and sets the current of all of them to the plain, turning their course, and they cannot with all their strength break it, as they flow on.'

l. 14. τετυχηκώς, from τυγχάνω, means little more than 'being,' 'finding itself there.' Cp. Od. 10. 88 ἐν περί πέτρῃ ἡλίζατος τετύχηκε διαμπερές. πεδίωιο may be taken with διαπρύσιον, as if the adverb followed the force of the preposition with which it is compounded; or it may be taken as a merely local genitive, and διαπρύσιον as only adverbial to τετυχηκώς. The foreland acts partly as a dam, partly as a watershed.

l. 21. νέφος, a graphic word for a 'covey' or 'flight.'

l. 22. κεκλήγοντες, as if from a new present, κεκλήγω, formed from κέκληγα, (κλάζω), is in the nominative case, as if the preceding line had run ψᾶρες ἡὲ κολοιοί. οὐλον, 'loudly,' from οὐλος, (εἰλέω), meaning 'close-packed.'

προῖδωσιν ἰόντα, 'see him from afar coming on.'

l. 27. ἔρωη has apparently contradictory meanings. Properly it is 'quick movement,' 'rush,' and then 'quick movement away,' 'withdrawal,' and so (apparently) 'cessation' or 'abatement.'

§ 23.

l. 2. κάρη, acc. sing. Epic form of *κάρα*.

ἐῆος, an Epic genitive, from the adjective ἐὺς, 'good,' the neuter of which is the familiar adverb εἶ. There seems no reason, beyond the usage of the ancient critics, why this form should be written with the rough breathing. It is not unlikely that in this passage we should write εἶοιο, from the possessive pronoun εἶος or εἶς.

l. 5. τὰ μὲν δὴ, 'verily, this has been accomplished by the will of Zeus, even as thou didst afore entreat him, with uplifted hands, that all the Greeks should be cooped up,' etc. From εἶλω we have an aorist ἐάλην, 3rd plur. ἔλεν, IL. 22. 12; infm. ἀλῆναι, as in IL. 16. 714, or, as here, ἀλήμεναι.

l. 11. ἀλλὰ τί μοι τῶν ἡδός, 'But what pleasure have I from this?'

l. 16. βροτοῦ ἀνέρος. One form of the story is that several of the gods had sought the hand of Thetis, but learning that the son that should be born of her would be more powerful than his father, they gave her, against her will, to Peleus. Achilles says to his mother, 'Would that thou wert still living yonder among the sea-nymphs, and that Peleus had wedded a mortal wife!'

l. 19. νῦν δ'. The sentence is elliptical. There is no verb to which νῦν δ' leads up. But the sense is not obscure, 'but now [they have made thee my father's wife] in order that,' etc.

l. 23. Join ἀπο-δέσση, 'may lose.'

l. 24. ἔλωρα, (plur. from ἔλωρ), ἀποτίσῃ, 'may pay for his spoiling.'

l. 26. οἷ' ἀγδορεύεις, 'in accordance with what thou sayest.'

l. 27. πότμος ἐτοῖμος, 'fate waits on thee.'

l. 29. αὐτίκα τεθναίνην. Achilles is so far from being checked by his mother's gloomy foreboding, that he is not content to be ἀκύμορος, he says, 'Nay! may I die at once.' οὐκ ἔμελλον, 'was not destined.'

l. 31. δῆσεν, a contracted form of δέησεν (for which the common Homeric form is εἰδείησεν), 'he wanted me.' For a similar contraction cp. the form of the conjunctive of κείμαι, viz. κῆται for κέηται.

l. 32. νῦν δ' ἐπεὶ. The sentence is anacoluthontic, for the verb in the apodosis is never expressed. But the form of the sentence is renewed and the verb given in l. 45 νῦν δ' εἴμ' ὄφρα κηχίω Ἑκτορα.

νέομαι, with a future sense, like εἴμι.

l. 35. ἐπώσιον ἄχθος ἀρούρης, 'are useless weight upon the soil.'

l. 36. τοῖος ἔων, concessive, 'though being such an one.' In this line the dipthong oi in οἶος is scanned short before the following vowel.

l. 38. ὥς . . . ἀπόλοιτο, '*utinam periret!*'

l. 39. ἐφέηκε, gnomic aorist, 'drives one on.' Wrath is here described under a double simile: it is sweeter, from the hope of vengeance, than the wild honey that drops from the trees, and it rises and spreads in the heart like the smoke that goes up from a fire.

l. 43. προτετύχθαι, 'be a bygone thing.' Like the use of Lat. '*Troia fuit*': 'has been, and is not.' Achilles is willing to forego the quarrel with Agamemnon. A sterner necessity (ἀνάγκη) absorbs all his thoughts, the duty of avenging the death of Patroclus.

l. 46. δέξομαι, 'will accept,' or 'welcome.'

l. 48. οὐδὲ γὰρ οὐδέ. This repetition of the negative, separated by γὰρ or μὲν, is frequent in Homer, in the sense of 'assuredly not,' 'no! not even,' or some similarly emphatic denial, like our 'no! never!'

l. 49. *ὅς* *περ* refers back to 'Ηρακλῆος, or, more properly, by *constructio ad sensum*, to *βίη* 'Ηρακλῆος, as an equivalent for 'Ηρακλῆς.

l. 51. *ὁμοίη*, i. e. a *parallel* fate with his, viz. *δαμῆναι*.

l. 52. *κείσομαι*, 'shall lie still.' The antithesis is between *κείσομαι* expressing inactivity and *κλέος ἀροίμην* implying success in fighting; and between *ἐπεὶ κε θάνω* and *νῦν δέ, 'νουν*, may I win fair fame!'

l. 53. *οὐδέ με πείσεις*. Equivalent in meaning to *οὐ γὰρ με πείσεις*.

§ 24.

l. 2. *αἰθρηγενής*, as an epithet of Boreas, means, not 'making clear weather,' but, 'born in the heights of heaven.' It is not a misty wind of the lowlands or the sea, but coming clear and fresh from mountain tops.

l. 6. *γέλασσε*, 'looked bright.' Cp. Horace's '*ridet argento domus*,' Od. 4. 11. 6.

l. 7. *ὑπὸ* goes closely with *πρὸς*.

l. 14. *ἀπάνευθε γένετο*, 'flashed afar.'

l. 15. *ἐκ πόντοιο φανήη*, 'is seen from the sea.'

l. 17. *σταθμῷ ἐν οἰοπόλῳ*, 'in a lonely homestead.' The picture described is that of the watchfire of the herdsmen on the mountain pasturages above the sea. If the latter part of the description in the simile has any bearing upon the circumstances of the arming of Achilles, it must be that the mention of the storm suggests the wild and fitful gleam of the watch fire as the gusty wind deadens it and then fans it up again.

l. 20. *περὶ* is adverbial to *θέτο*.

l. 23. *ἄς . . . θαμνείας*, 'which Hephaestus sets thick about the crest.'

l. 24. *πειρήθη δέ*, 'Achilles made trial of himself in his gear, to see if it fitted him, and if his fine limbs moved free in it.'

l. 26. *τῷ δέ*. The magical suit of armour not only did not weigh the hero down, but was 'like wings' to him.

l. 27. *σύριγγος*, 'the spear case.'

l. 30. *Πηλιάδα*, 'the ashen shaft from Mount Pelion.' Cheiron was a centaur who lived there, and who was teacher to the young Achilles.

l. 33. *ἄμφι-ἔσαν*, 'put round them the yoke-straps.' From *έννυμι*.

l. 34. *κατὰ δ' ἡνία*, 'they drew the reins behind (the horses) up to the close-framed car.' The reins passed from the horses' heads through rings on the yoke, and were tied to the rim or rail that ran round the car (*ἀντιξ*).

l. 36. *ἐφ' ἵπποιιν ἀνόρουσεν*, 'leaped upon the car.' See note on § 20. l. 28.

l. 37. *ἔπιθεν βῆ*, 'mounted after him;' not in the meaning of 'stood behind him;' for the fighter stood by the side (*παραβάτης*) of the charioteer.

l. 39. *πατρός*. The gods had given these horses to Peleus at his marriage with Thetis. *Ξάνθον καὶ Βαλίων . . . τοὺς ἔτεκε Ζεφύρω ἀνέμω ἄρπυια Ποδάργη*. The Homeric notion of *ἄρπυια* is that of a storm-goddess.

l. 41. *ἄλλως*, 'in other sort,' explained by the words below, *μηδ' ὧς*, etc.

l. 42. *ἔωμεν*. In the absence of any certain information about this word we must be content with the interpretation of the Scholiast, *ἄδην ἔχωμεν*, 'when we have had enough.' Some refer the word to a verb *ἄω*, *ἔσαι*, 'to satisfy,' others to the verb *ἔημι*, but the first derivation fails to account for the form, and the second suggests no intelligible meaning.

The sentence in full would run, *μηδὲ λῖπετε τὸν ἥνιοχῆα ὥς Πάτροκλον εἴπετε.*

l. 44. *πόδας αἰόλος*, 'swift of foot.'

l. 46. *ἔξεριποῦσα*, (*ἐρείπω*), 'streaming down.' *ζεῦγλη* may be rendered 'collar:' it is strictly the pad above the *λέπαδνα*.

l. 47. *αὐδήεντα ἔθηκε*, 'made him voiceful,' 'gave him a voice.'

l. 48. *καὶ λῖν*, 'in good sooth will we at least to-day bring thee back safe.'

l. 50. *θεὸς μέγας* is Apollo, who was the cause of Patroclus' death too.

l. 56. *σοι αὐτῷ*, emphatic, 'for thee thyself.' We shall have no part in it. The god and the man who compassed the death of Achilles were Apollo and Paris.

l. 57. *ἱφι δαμῆναι*, 'to be violently slain.' The *Ἑρινύες* are represented as the watchful guardians of the appointed order of events, and as aid to the *Μοῖραι*, in which capacity they appear here, preventing Achilles from escaping or seeking to escape his doom, by learning too much of the way in which it was ordained to come to him.

l. 62. *ἀλλὰ καὶ ἔμπης*, 'but yet notwithstanding.'

l. 63. *ἄδην ἐλάσαι πολέμοιο*, 'drive them to full satiety of war.' *ἄδην* may be taken as governing *πολέμοιο*, or perhaps *πολέμοιο* may be a sort of local genitive after *ἐλάσαι*, analogous to the genitive in the phrase *διαπρήσσειν πεδίοιο*.

§ 25.

l. 1. *ὄρμαινε*. Hector had been revolving in his mind the possibilities of meeting Achilles in fair field, or of making terms with him by the restitution of Helen.

- l. 2. Ἐνυάλιος, a name of Arès, the war-god.
- l. 3. Πηλιάδα, see above on § 24. l. 30.
- l. 9. κίρκος. The falcon, described as 'swiftest of birds,' is said to 'speed in pursuit' of a dove.
- l. 10. οἰμάω and οἶμη are from the root *i*, as in *i-éna*.
- l. 11. ὑπαιθα, an adverb from ὑπαί, a form of ὑπό, means here 'away from him,' lit. from under him. λεληκώς, see under λάσκω.
- l. 12. ταρφέα ἐπαίσσει, 'swoops often upon it.'
- l. 13. ἰθὺς πέτετο, 'sped straight after him.'
- l. 14. τεῖχος ὕπο, 'towards the shelter of the wall.'
- l. 15. It is not possible to identify the relative positions of the watch-tower, the wind-swept fig-tree, or the two basins; they must all lie near the 'Scaean' or western gate of Ilion, between the town and the plain, through which the ἀμαξίτης led in the direction of the Greek camp. Strabo, the Greek geographer, understood by εἰρινεὺς a plantation or group of fig-trees on an elevated knoll; but this was only by way of explaining ἡνεμόεσσα, which can well be applied to some lonely fig-tree, with its branches bent inland by the winds from the sea. κρουνὲς are basins in which the springs well up. There seems no real difficulty in joining πηγὰὶ Σκαμάνδρου, for although the ultimate sources of the river lay further off, these may well be feeders of the main-stream. Others join ἀναίσσουσι and translate, 'well up from the Scamander,' supposing some subterranean connection between the river and the springs. One of these springs is warm, and steam rises from it, in the winter; the other runs as cold in summer time as hail, or snow, or ice.
- l. 23. ἐπ' αὐτῶν (πηγῶν), 'close at the springs are five broad washing-tanks of stone,' i. e. stone-lined.
- l. 24. σιγαλόεσσα, 'bright-white.' This is a good instance of a constant epithet, applied generally to a noun

without having any connection with particular circumstances. For when clothes are brought to be washed, they are dirty, and not *σιγαλόμενα*.

l. 27. *φεύγων*, supply *ὁ μὲν* to parallel *ὁ δ' ὀπισθε διώκων*.

l. 29. *καρπαλίμως* characterises both *ἔφειγε* and *δίωκε*. *ἱερήιον*. An ox for sacrifice, or a hide, might be an ordinary prize for a race, but here they were 'trying to win' (*ἀρνύσθην*) something very different. They were running a race for Hector's life, the one to take it, the other to save it. Join *δέθλια ποσσὶν ἀνδρῶν*, 'prizes for the fleet feet of man.'

l. 32. *τέρματα* means here the 'turning-post,' Lat. '*meta*,' and the simile seems to suggest that at this point Hector doubled and retraced his steps again in the direction of the city walls.

l. 33. *τὸ δέ*, 'and a great prize is ready set there.' *τὸ δέ*, rendered 'there,' has the effect, natural to the demonstrative pronoun, of pointing to the prize as if it lay before us.

l. 34. *τρίπος*, a shortened form of *τρίπους*.

ἀνδρὸς κατατεθνηῶτος, 'when some hero is dead.' The allusion is to the games that often formed a part of the funeral rites.

l. 35. *πόλιν περὶ* does not mean much more than 'roundabout near the city.' They did not run right round it, but kept a circling course, now near and now further away from the Scaean gate.

§ 26.

l. 1. *κλονέων*, 'driving him.'

l. 2. Join *νεβρὸν ἐλάφου*.

l. 3. *ἔρσας*, (*ἔρυνμι*), as we say, 'having put him up.'

δίηται goes directly with *διὰ* . . . *βήσας*.

1. 4. τὸν δ' εἰ πέρ τε, 'and should the fawn hide from the dog by crouching under a bush, yet the dog tracking him out runs steadily after him.'

1. 6. οὐ λήθε, 'could not elude the gaze.'

1. 7. πυλῶν Δαρδανίδων depends upon ἀντίον διξασθαι, 'to rush straight for the gate into the shelter of the well-built towers,' which we may suppose flanked the Σκαυαὶ πύλαι.

1. 9. εἰ πῶς οἱ, (dative of enclitic pronoun), 'in hope that from above his friends might defend him.'

1. 10. τοσσάκι, 'so often did Achilles, outstripping him and getting in front, turn him back towards the plain.' Achilles got between Hector and the walls, so that Hector had to retrace his steps again and leave the neighbourhood of the walls for the open plain. παραφθὰς, see under παρα-φθάνω. Achilles thus got 'on the city-side' of Hector (πρὸς πόλιν).

1. 12. οὐ δύναται, supply τις.

1. 14. ὥς δ' τὸν, 'so the one could not catch the other by running, nor he (the pursued) escape.' ὅς is the demonstrative pronoun, equivalent to οὗτος.

1. 15. πῶς δέ κεν. The wonder here expressed is why Hector could elude pursuit *so long*, seeing that Achilles was evidently the swifter. Nor could he have done so, had not Apollo 'come near to him, for a last and final meeting,' and inspired him with fresh spirit and unusual speed. But this was the last time the god could come to his help, as Fate already demanded its victim.

1. 16. ἤντετο, see on § 6. 28.

1. 18. λαοῖσιν δ' ἀνένευε, i. e. he shook his head to warn his Myrmidons not to shoot.

1. 20. δεύτερος, see on § 13. 12.

1. 21. At the critical moment, Zeus lifts the golden balance, and puts the fate of each hero in either scale.

l. 25. ἔλκε, 'he drew up the beam,' so that the scales hung free, and the 'fated day of Hector sank, and dropped netherwards.' The subject to ᾤχετο is Ἑκτορος αἵσιμον ἡμῶν, not Ἑκτωρ, for εἰς Αἴδαο, 'in the direction of the land of Hades,' is only a graphic periphrasis for 'downwards.' Apollo then left him, as his fate was sealed. Cp. Virg. Aen. 12. 725 foll. *Iupiter ipse duas aequato examine lances | sustinet, et fata imponit diversa duorum, | quem damnet labor et quo vergat pondere letum.*

§ 27.

l. 2. ἐς σφυρὸν, 'he bored the tendons of both feet behind, from heel to ankle.' This means that he passed the knife between the 'tendon-Achilles,' and the ankle-bone.

l. 3. ἐκ δίφροιο. So *'religare funem ab littore,'* Lucr. 7. 860. ἔλκεσθαι ἔασε, 'let it drag.'

l. 4. Join ἀνὰ-ἀείρας.

l. 5. ἐλάαν, 'to make the horses go.'

l. 6. κονίσαλος, 'a cloud of dust rose from him.'

ἀμφι-πίτναντο, 'were spread all abroad.'

l. 8. τότε δὲ makes an antithesis to πάρος. The tragical nature of the outrage is enhanced by the scene being laid ἐν ἐν πατρίδι γαίῃ.

l. 11. τίλλε, 'tare her hair.' In this sense the middle voice is more common.

l. 14. εἵχοντο, 'were taken up with,' 'plunged in.' So κληθμῶ ἔσχοντο, Od. 11. 334; ὃ ἄχει σχομένη, Od. 11. 278.

l. 15. τῷ δὲ, 'and the scene was most like this, viz. as if the beetling heights of the citadel from top to base were being devoured by fire.' With the form of sentence cp. Ὀδυσσῆος αὐτὴ τῷ ἰκέλῃ ὡς εἴ ἐ βιάτο μῶνον ἔόντα Τρῶες, Il. 11. 467.

- l. 19. *κόπρον* only means 'the dirty ground.'
- l. 21. *σχέσθε*, 'hold off.'
- l. 23. *λίσωμαι*, almost with the force of indicative future, 'I would fain beseech.'
- l. 25. *τοιόσδε* = *τηλικούτος*, 'of such an age as I am.'
- l. 27. *μάλιστα*, 'and most to me beyond all others hath he caused sorrow.'
- l. 30. *οὐδ' ἄχος*, 'grief for whom,' Curt. § 413 e. "*Αἴδης* (*δόμον*) *εἴσω*, 'within the home of Hades.' "*Αἴδης*, a metaphoric genitive, as if from *Αἶς*, not *Αἰδῆς*.'
- l. 31. *ἐν χερσίν*, 'in my arms.'
- l. 32. *τῷ*, 'in that case.' Notice the free combination of plural verb with dual subject.

§ 28.

- l. 1. *δρέοντο*, only in this tense in Homer, from a present *δρέομαι*, a later form of *δρηνυμαι*.
- l. 2. *νέφεα*, 'driving the clouds before them.'
- l. 3. *ἴκανον ἀήμεναι*, 'came to the sea to blow upon it.' *πόντος*, sc. *Θρηϊκίος*.
- l. 6. *ἄμυδις*, 'together;' for there were two winds blowing. Others join *ἄμυδις ἔβαλλον*, 'urged the fire into one solid mass.'
- l. 9. *ἀφυσσόμενος*, sc. by dipping the *δέπας* into the *κρητήρ*.
- l. 10. *ψυχὴν*. Notice the solemn effect produced by the entire absence of the dactyl from this line.
- l. 11. Join *οὐ παιδὸς ὀστέα*, = '*nati sui ossa*.'
- l. 12. *νυμφίου*, 'new married,' so that the parents had hope of grandchildren.
- l. 15. *Ἑωσφόρος*, 'the morning-star comes forth to announce daylight.'

l. 17. ἐμαραίνεται, 'began to die down.' Notice the shade of difference between the process described by the two tenses.

§ 29.

l. 2. τηλίκου, see note on § 27. 25.

δλοῶ, 'miserable.'

l. 3. περυναίεται, 'his neighbours,' further described by ἀμφὶς ἐόντες.

l. 4. τεύρουσι, sc. by raids on his land. ἔστι, 'is there,' so as to ward off mischief and ruin.'

l. 6. ἐπὶ τ' ἔλπεται, 'and hopes moreover, day after day.'

l. 7. ἀπὸ Τροίῃθεν. The preposition here is superfluous, as in ἀπ' οὐρανόθεν.

l. 8. πανάποτμος, sc. εἰμί.

l. 11. ἱῆς, see on § 7. 19. νηδύος, equivalent in meaning to μητέρος.

l. 12. γυναῖκες, concubines, as distinguished from Hecabê, the wife. Priam lives in Oriental style.

l. 13. τῶν μὲν πολλῶν, 'of most of these my sons.'

l. 14. εἴρυτο, 'protected, αὐτοὺς, = 'the citizens.'

l. 15. τὸν, 'him;' deferred antecedent to ὅς. κτείνῃς, the indicative aorist, without augment; to be distinguished from κτείνῃς, the participle.

l. 18. αὐτόν τε, sc. ἐμέ.

l. 19. ἐλπεινότερος, 'more to be pitied' than Peleus, because having no hope of any son's return.

l. 21. ποτὶ στόμα, 'to stretch forth my hand to the mouth of my child's murderer.' Because to grasp the chin or beard was a common form of supplication.

§ 30.

l. 1. ἀπ' αἰῶνος ὄλεο, 'thou hast passed away from life.'

Join καδ-λείπεις, = καταλείπεις,

l. 2. *νήπιος αὐτῶς*, 'quite a babe.'

l. 3. *ὃν τέκομεν*, 'whose hapless parents are thou and I.'

l. 5. *πέρσεται*, (*πέρθω*), middle future in passive sense. So *τρώσεσθαι οἶω*, Il. 12. 66. This use is not unfrequent in the Tragedians, as *τιμήσεται*, Soph. Ant. 687; *ἀξιώσεται*, ib. 890; *φυλάξεται*, Phil. 48.

l. 6. *ρύσκει*, imperf. 2nd sing. from *ρύσκομαι*, another form of *ρύομαι*. *μιν αὐτὴν*, sc. *πόλιν*.

ἔχες, 'didst keep'; 'didst protect.' She alludes to the derivation of the name *Ἐκτωρ*. So says the Scholiast.

l. 7. *ὀχθήσονται*, 'will be carried off,' as slaves.

l. 8. *μετὰ τῇσι* takes up the word *ἀλόχους*.

l. 9. *δεικέα*, such as the duties of a slave.

l. 10. *ἀθλεύων*, 'toiling under the eye of a hard master.'

l. 11. *ὄλεθρον*, an accusative in epexegetic apposition to the whole preceding sentence. Cp. Aeschyl. Agam. 225 *ἔτλα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς, γυναικοποιῶν πολέμων ἀρωγάν*. See note on § 5. 36, 37.

l. 12. The antecedent to *ᾧ* is *τις Ἀχαιῶν*.

l. 14. *ὀδὰξ ἔλον*. 'To bite the ground' is a familiar phrase to express 'dying.' *ὀδὰξ* is to be connected with *δάκ-ν-ω*, not with *ὁδοὺς*. The word *ἄσπετον* is a 'standing' or 'constant' epithet of *οὐδας* and adds no touch to the picture here.

l. 16. *τῷ*, 'wherefore.'

l. 17. If *ἀρητὸν* (and not *ἀρρητον*) be right, we might understand it to mean 'that against which men pray' (*ἀράομαι*); or rather take it as predicative with *ἔθηκας*, 'thou hast made sorrow and wail desirable,' a phrase with which we might compare *ἔμερος γόοιο*.

l. 19. *λεχέων ἐκ*, i. e. 'from thy dying bed.'

l. 20. *πυκινὸν ἔπος*, 'some word of wisdom,' i. e. some last advice which she might always carry about with her.

l. 21. *μεμνήμην*, optat. from perf. *μέμνημαι*, (*μυμήσκω*).

§ 31.

l. 2. *ζῶς περ ἔὼν* forms a strong contrast to *ἐν θανάτῳ* *περ αἴσῃ*, but the two adverbs are hardly translatable. An emphasis of the voice on the two contrasted expressions would most nearly represent the force; 'while alive indeed . . . and even in the hour of death' may perhaps serve for a rendering.

l. 5. *πέρνησκε*, 3rd sing. of the iterative form of the imperf. from *πέρνημι*, Epic form of *περάω*, 'was wont to sell them,' as he had Lycaon, a son of Priam, II. 21. 78.

l. 6. *ἀμιχθαλόεις* is perhaps connected with *δμίχλη*, 'mist,' 'vapour,' referring to the clouds of smoke that sometimes overhung the volcanic isle of Lemnos. The constant communication of the Greeks with Lemnos disproves the common rendering, 'unapproachable;' Schol. *ἀπρόσμικτος*.

l. 9. *ἀνέστησεν*, 'yet not even thus did he wake him to life again.'

l. 10. *ἑρσήεις*, lit. 'dewy,' means here 'fresh,' explained by *πρόσφατος*, (perhaps from *φένω*, *πέ-φατ-αι*), 'just dead.'

Sudden deaths of men were attributed to the 'painless shafts' of Apollo; those of women to the arrows of Artemis. The corpses of those who had died thus suddenly would not wear the emaciated, exhausted, look of those who had been wasted by long sickness.

l. 12. *ἐποیحόμενος*, 'visiting them.'

§ 32.

l. 3. *ὥς πρὶν ὥφελλον δλέσθαι*, 'Would I had died first!'

l. 6. *δουφηλὸν*, 'unworthy;' perhaps, with Schol., from *δσοφηλός*, (*ἄσοφος*), with Aeolic *υ* for *ο*.

l. 8. *γαλῶς*, (Lat. *glos*'), 'sister-in-law.' *εἰνάτερες*, (Lat. *ianitricēs*'), 'wives of brothers.'

l. 9. ἑκυρή, (Lat. 'socrus'), refers to Hecabê, ἑκυρὸς to Priam.

l. 10. τὸν γε takes up the gender of δαίρων, disregarding the three feminines.

παραιφάμενος, (παράφημι), 'speaking gently.'

l. 13. πεφρίκασι, 'turn with horror from me,' as the cause of the fatal war.

SELECTIONS FROM HERODOTUS.

I. SOLON AND CROESUS.

§ 1.

l. 2. ἄλλοι τε οἱ πάντες, literally, 'both others, viz. the whole body of the sages from Hellas;' we might translate, 'not only all sages besides . . . but also Solon.'

σοφιστῶν had not yet acquired any of the meaning that belongs to the word in later Greek, and in the ordinary English use of 'sophist.' Pythagoras is called σοφιστῆς by Herodotus.

l. 3. ὥς ἕκαστος . . . ἀπικνέοιτο. The optative is used here with the meaning of indefinite repetition, (Curt. § 558. obs. 1), 'as each one of them happened to arrive:' meaning that the οἱ πάντες did not come all at once.

l. 4. Σόλων. This interview can hardly have taken place. Solon's legislation belongs to 594 B.C. and his ten years of absence from Athens lie between 593-583 B.C., and Croesus did not come to the throne till 563 B.C.; or, if an interview did take place, it must have been a different one from the story given here.

l. 6. θεωρίης. See note below, on γῆν πολλήν.

l. 7. ἀναγκασθῆ (so inf. -θήται). The optat. (after ἀπεδήρησε) would be more usual; but cp. Curt. §§ 531, 532, and obs.

l. 8. οἷοί τε ἦσαν, 'were able,' lit. were *just* the sort to do it. τε here is the Epic τε of emphasis.

αὐτὸ ποιῆσαι, sc. λῦσαι.

1. 11. αὐτῶν . . . εἶκεν. 'Solon having left home for these very reasons' (sc. that no change should be made), 'and for the sake of seeing (new sights).' εἶκεν governs both genitives.

θεωρίης has the defining article, because it has been already mentioned.

1. 13. Ἀμασις. For his history see later, in the Story of Polycrates.

παρὰ Ἀμασιν, 'to visit Amasis.'

§ 2.

1. 3. ἐπεδείκνυσαν. This verb is conjugated in Herodotus both from δεικνύειν and δεικνύναι, so that we find ἐδείκνυν as imperf. and ἐδείκνυσα or ἔδειξα (sometimes ἔδεξα, Ionicè) as the 1 aor.

1. 4. θηησάμενον. The Attic form would be θεασάμενον from θεάομαι. We also have θηέμενος, and θήσομαι.

1. 5. ὥς οἱ, = 'quædammodum ei,' the enclitic οἱ throws back the accent. κατὰ καιρὸν ἦν = 'commodum erat.'

1. 6. παρ' ἡμέας γάρ. The word γάρ explains ἡμερος ἐπῆλθέ μοι, the clause giving the reason being thrown first, as often in Homeric syntax: 'since many stories have reached our ears concerning you, therefore the wish has come upon me.'

1. 9. γῆν πολλὴν ἐπελήλυθας. There is something Homeric in the language used to describe the journeying of Solon, θεωρίης εἶκεν, 'to see what was to be seen.' Cp. ἵεναι πολλὴν ἐπὶ γαίαν, Od. 2. 364, and ib. 1. 3, where it is said of Odysseus, ὅς μάλ' ἀπολλὰ πλάγχθη . . . πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω.

1. 11. ἐλπίζων εἶναι ὀλβιώτατος. By common Greek usage, predicative qualifications referring to the principal subject are in the nominative: cp. Ἀλέξανδρος ἔφασκεν εἶναι

Διὸς υἱός. In Latin, '*Uxor invicti Iovis esse nescis?*' or, '*Phaselus ille quem videtis, hospites, Ait fuisse navium celerrimus.*' See Curt. § 571.

l. 13. τῷ δόντι χρησάμενος, literally, 'adopting what really was [the case],' i. e. frankly speaking the truth.

l. 14. Τέλλον. The accusative assimilated to the form of Croesus' question, εἴ τινα εἶδες ὀλβιώτατον; as though the full form of the sentence were, Τέλλον ἰώρακα ὀλβιώτατον ὄντα.

l. 15. ἐπιστρεφείς. An adverb of doubtful meaning, generally rendered 'earnestly.' In Hdt. 8. 62 ἐπιστραμμένα ἔπη seem to be 'earnest words;' because they are energetically 'brought to bear,' ἐπιστρέφεται, on the subject.

κοίῃ, i. e. ποίᾳ, 'In what respect?' The termination of the feminine dative is a frequent form of the Greek adverb, as in ταύτῃ, πῇ, κωμῇ, etc.

l. 17. τοῦτο μὲν . . . τοῦτο δέ, like τὸ μὲν . . . τὸ δέ = 'in the first place . . . in the second.'

εὖ ἡκούσης, similar in meaning to εὖ ἔχειν, 'to be in a good state;' only, εὖ ἦκειν contains the notion of having *reached* a high position, and εὖ ἔχειν merely denotes the state without this picturesque addition. See below, τοῦ βίου εὖ ἦκοντι, and in B. 5. 62 χρημάτων εὖ ἦκοντες, where the genitive may be taken as the ordinary case of reference, or perhaps better with a local meaning.

l. 19. πάντα παραμείναντα, sc. τέκνα, 'all of them surviving.' Tellos lived to see his sons with their children growing up round them.

l. 20. ὥς τὰ παρ' ἡμῖν, as circumstances are among us.' Solon means to contrast Athenian simplicity with the extravagance of Lydian society.

l. 22. μάχης. This battle at Eleusis was probably against the Megarians. The Megarid was originally one of the divisions of Attica, but after the return of the

Heraclidae it passed to the Dorians. Hence there was a constant jealousy between the Athenians and the Megarians.

l. 24. *δημοσίῃ*. See note above on l. 15.

l. 25. *αὐτοῦ τῇ περ*, 'there, where;' i. e. just where.

§ 3.

l. 1. *τὰ κατὰ τὸν Τέλλον*, 'when Solon, in the case of Tellos, had urged Croesus on (to further questionings), by describing so many happy points in it, Croesus asked further,'—*τὰ κατὰ τὸν Τέλλον* may be taken as here translated, or may be considered as governed by a word like *λέγων*, suggested by the participle *εἰπὼς* that follows.

l. 5. *γένος*, accusative, 'by birth.'

l. 6. *ὑπὴν*, 'was theirs to enjoy.' *ὑπείναι*, in this sense resembles the use of *ὑπάρχειν*.

l. 7. *τοιήδε*, 'of such a kind as this.' What the particular kind or amount was is contained in the expression *ἀεθλοφόροι ἦσαν*, and, more generally, in the story that follows,—how they drew their mother in the car.

l. 9. *μητέρα*. Their mother was priestess of Hera, whose temple stood some six miles away from Argos.

l. 10. *σφι* belongs to *οὐ παρεγίνοντο*. The insertion of the enclitic in this unusual place shows that the definite article (*οἱ δέ*) had not the mere force of an article, as in later Greek; otherwise, it would be quite necessary to construe *οἱ δέ σφι βόες* closely together. Cp. *τὸ δέ οἱ σῶμα εἶναι Ἴουιν*, Hdt. 1. 1; *τὸν δέ οἱ παιδῶν τὸν πρεσβύτερον εἰπεῖν*, Hdt. 3. 3.

l. 11. *ἐκκληϊόμενοι*, 'barred by the (shortness of) the time' from adopting any other course.

l. 18. *ὁ θεός* does not mean any particular god, but is equivalent to our general phrase 'heaven.'

l. 19. μάλλον is superfluous, as there is already a comparative (ἄμεινον) in the sentence. So in B. i. 2. we find ὁ μέγα πλούσιος μάλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερος.

l. 21. αἶων τέκνων ἐκύρησε, 'to think what noble sons she had gotten.' The Argive men praise the strength of the youths; the women their filial devotion.

l. 23. τοῦ ἀγάλματος. The statue of Hera in her temple.

l. 25. δοῦναι τὴν θεὸν, 'prayed that the goddess would give to Cleobis and Bito.' The aorist infinitive, expressing here only the action of the verb, derives its apparent future sense from the force of εὔχετο, which implies a looking forward to a fulfilment.

Join ἀριστον-τυχεῖν, the infinitive being quite analogous here to the Latin supine in *u* with an adjective, = 'best-to-have.'

l. 28. ἐν τέλει ἔσχοντο, '*tenebantur in hoc exitu vitae*,' a further description of the foregoing words οὐκέτι ἀνέστησαν.

l. 29. ποιησάμενοι, 'having had made,' Curt. § 481.

§ 4.

l. 3. ἡ δὲ ἡμετέρη, 'Is *our* prosperity, then, thus flung away by you into mere nothingness?' δὲ suggests an antithesis between the prosperity of Croesus, and that of Tellos and of the two Argive youths.

l. 4. ὥστε . . . ἐποίησας, Curt. § 565, obs. 1, 'put us on a par with.'

l. 6. ἐπιστάμενόν με, 'thou art questioning about human affairs me who know that heaven is altogether jealous and works confusion.' The same thought occurs again in the Story of Polycrates, (see Chap. V). What *we* express in such words as, 'he that exalteth himself shall be abased,' the Greeks put in another way,—that the powers of heaven

could not brook anything that seemed to rival their greatness or their prosperity. The huge animals that walk the earth are stricken by the thunderbolt, for the god will not suffer them to vaunt themselves; and the same bolt singles out the tallest trees and loftiest houses; φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν, Hdt. 7. 10.

ἐν τῷ μακρῷ χρόνῳ. Notice the article, 'the long period' of the world's history.

l. 11. ἐκεῖνο...λέγω, 'but as to the question thou didst put me,' (sc. whether thou wast happy), 'I say not yet that thou art.'

l. 13. μᾶλλον δαβιώτερος. See note on sup. §. 3. ἐπ' ἡμέρην ἔχοντας, 'that has enough for one day.'

l. 15. τελευτῆσαι τὸν βίον, 'that he end his life well.' The infinitive is added as an explanation of the 'fortune that accompanies him.'

l. 16. ζά-πλουτοι. The prefix ζα, as in the Homeric ἐπιζαφελῶς, ζάκοτος, etc., comes from διὰ (through the *j* sound of the iota, i. e. δ^{ja}) and means 'thoroughly.'

l. 17. βίου, genitive of reference, depending on the adverb μετρίως.

l. 19. προέχει τοῦ εὐτυχέος, 'is ahead of the lucky man in only two points.'

l. 20. ὁ μὲν=ὁ πλούσιος. ὁ δὲ=ὁ μετρίως ἔχων βίον.

l. 22. τοισίδε, 'in the following points;'; the enumeration of these begins with ἀπὸρος, for the sentence opening with ἀπὸρ μὲν introduces some limitations rather than advantages. 'While indeed he is not better able to endure calamity and accomplish' (supply ἐκτελέσαι from sentence above) 'his desire; but these things his good luck keeps off from him; yet is he sound of limb,' etc.

l. 26. πρὸς τούτοις, 'besides this.'

l. 27. τὸν σὺ ζητεῖς belongs closely to ὁλβιος, 'that man deserves to be called the happy being whom thou seekest.'

- l. 28. ἐπισχέειν, 'wait!' Curt. § 577. Similarly καλέειν.
 l. 30. συλλαβεῖν, 'to unite in himself.'
 l. 33. ὧς δέ, 'even so, no one individual man is all-sufficient.'
 l. 36. ἔχων διατελέη, 'continue to hold.'
 l. 37. παρ' ἐμοί, 'in my judgment.'
 l. 38. δίκαιός ἐστι φέρεσθαι, 'deserves to win.'
 l. 40. ὑποδέξας ὄλβον. Notice the force of ὑπὸ in composition, 'having given a glimpse of prosperity.'
 l. 41. ἀνέτρεψε, for this use of the aorist see Curt. § 494.
 l. 42. ἐχαρίζετο, 'he showed Croesus no favour, and having made him of no account, Croesus dismisses him from his presence' (notice the force of the middle voice), 'having judged that *he* was ignorant who,' etc. In οὔτε . . . ποιησάμενος the negative only qualifies the participle, and is not carried on to ἀποπέμπεται. The change of subject in the sentence is very awkward; but unless we could venture to read ἀμαθής, and refer only to one subject, Solon, this arrangement is unavoidable. λόγου οὐδενός may be called a genitive of price, or value, Curt. § 421.

II. FALL OF CROESUS.

§ 1.

- l. 1. τεσσαρεσκαίδεκάτη. The formation of the ordinal number shows that the cardinal, τεσσαρεσκαίδεκα, is regarded by Herodotus as indeclinable. Thus we have τεσσαρεσκαίδεκα ἔτεα.
 l. 2. ἐγένετο Κροίσῳ. Cp. διετὴς χρόνος ἐγγόνει ταῦτα τῷ ποιμένι πρήσσοντι, Hdt. 2. 2. Also Luke 1. 36 'This is

the sixth month *with her* that was called barren,' μὴν ἑκτος ἐστὶν αὐτῇ.

l. 5. ὥς οὐ προεχώρει, 'when it did not succeed.' The subject to the verb is not στρατίη, but τὸ πρῆγμα, if it be necessary to supply a subject at all; it is, however, better to take the verb as impersonal.

l. 7. Μάρδος. The Mardi, or Amardi, were a nomad Persian people, who followed the regular army of Cyrus, as the Kalmucks accompany Russian troops.

l. 9. φύλακος, the regular form in Herodotus for φύλαξ.

l. 12. τῶν τινα Λυδέων, for τινα τῶν Λυδῶν. So in § 2 infra, τῶν τις Περσέων.

l. 13. ἐπὶ κυνέην, 'to recover a helmet.'

l. 14. ἀνελόμενον, 'having picked it up.'

l. 15. ἐς θυμὸν ἐβάλετο, like the Homeric phrase ἐν θυμῷ βάλλεσθαι.

l. 16. κατ' αὐτὸν, 'after him,' not identical with μετ' αὐτὸν, 'post illum,' but rather, 'secundum illum,' that is, 'ad eius exemplum.'

§ 2.

l. 2. τὰ μὲν ἄλλα ἐπικεικός, 'cetera quidem non ineptus.'

l. 3. εὖεστοί, from nom. εὖεστόω.

πάν ἐς αὐτὸν, 'had done all he could with regard to him.'

l. 4. ἄλλα τε . . . ἐπεπόμφεε. We should naturally expect πεπομφώς to match ἐπιφροζόμενος, but the finite verb is substituted.

l. 7. μέγα νήπιε, so μέγα νήπιος is applied to the fool-hardy Patroclus, Il. 16. 46.

l. 8. ἦν, 'voice.'

l. 9. ἀμφὶς ἔμμεναι, 'longe tibi melius est, hoc procul a te abesse.' ἀμφίς, lit. 'separated,' and so 'afar.'

l. 12. ἀλλογνώσας. ἀλλογνοεῖν is properly to 'take a man for some one else;' so, generally, = 'ignoscere.' Join ἤϊε ὡς ἀποκτενέων, 'was coming up to slay.' For this form of sentence introduced by γάρ see note on Chap. I. § 2. l. 6.

l. 13. ὑπὸ, 'by reason of,' as below, ὑπὸ δέους.

l. 14. οὐδέ . . . ἀποθανέειν, 'it was no matter to him to be smitten and killed.'

l. 17. ἔρρηξε, 'gave vent to,' of something pent up. So 'rumpere vocem,' Virg. Aen. 2. 129. See Curt. § 400.

l. 19. μετὰ δέ is the antithesis to πρῶτον.

§ 3.

l. 2. τεσσереσκαίδεκα ἔτια, sc. 560-546 B.C.

l. 4. χρηστήριον. Croesus had been deceived by an ambiguous utterance of the Pythia, and induced to go to war with the Persians, on the promise 'that he should ruin a great empire.' For he forgot that that empire might be his own. The words of the priestess are said to have been, Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει. This is like the oracle given to Pyrrhus, *Αἰὼ τε, Aiacida, Romanos vincere posse.*

l. 9. τῷ δὲ Κροίσῳ. The construction here changes to *oratio indirecta*, some word like λέγεται being understood. ἐσελθεῖν, 'animum subiisse.'

l. 10. Ὡς . . . εἰρημένον, 'quemadmodum ipsi divinitus esset enunciatum,' i. e. in accordance with the will of heaven.

l. 11. οἱ = Κροίσῳ.

l. 12. ὡς δὲ ἄρα, 'and that when this [thought] came upon him.' Commentators generally take προστῆναι here as equivalent to προσ-στῆναι, from προσίστημι, as προϊστήμι does not seem to give the required sense. For the omission of one σ cp. προ-σχόντας, from προσέχω, Hdt. 1. 2.

1. 13. ἀνευκαίμενον. See Buttmann's Lexil. s. v., 'having sighed deeply,' lit. 'having drawn up a deep breath,' from ἀναφέρεισθαι. Then ἀναστενάζαντα gives the next stage, viz. the audible groan, after the long silence.

1. 16. τίνα τοῦτον ἐπικαλέοιτο = τίς οὗτος εἶη ὃν ἐπικαλέοιτο. καὶ τοὺς, not to be taken immediately with προσελθόντας, but, 'and that they . . . having gone up to him.'

1. 19. τὸν ἄν . . . ἐλθεῖν. Equivalent to ἐπικαλέομαι τοῦτον ὃν πᾶσι τυράννοισι ἐς λόγους ἐλθεῖν [πρὸ] μεγάλων χρημάτων προετίμησα ἄν. The meaning being 'whom I would have given anything to see conversing with princes.' χρημάτων is governed by the comparativel force in προετίμησα.

1. 22. ὄχλον παρεχόντων, lit. 'causing him trouble;' i.e. distressing him by their importunities.

1. 23. ἀρχὴν, used adverbially, 'to begin with.'

1. 24. ἀποφλαυρίσειε. The mood looks like a reminiscence of the *oratio indirecta* of the last paragraph.

1. 25. οἷα δὴ εἶπας, 'having said so and so;' this is not a part of Croesus' speech, but a remark put in by the writer to remind us of Solon's saying without quoting all his words again.

ὥς τε αὐτῷ. The construction is carried on from the sentence before; ὥς ἦλθε καὶ ἀποφλαυρίσειε, ὥς τε, κ.τ.λ., 'and how everything had turned out for him.'

1. 26. οὐδέν τι μᾶλλον, 'speaking not so much with reference to himself as to the whole human race.' ἐωυτὸν refers to Croesus, the main subject of the passage. The actual translation of the words is, 'not at all more with reference to himself than' etc., but the sense of the words is that which is given above; for it is a common Greek idiom to use words that actually express less than is meant. For example, οὐχ ἥκιστα often stands in the sense of μάλιστα.

1. 27. παρὰ σφίσι αὐτοῖσι, 'in their own eyes.'

l. 30. ἀμμένης, perf. pass. from ἀπτειν. τὰ περιέσχατα, 'the edges.'

l. 35. ἐπιλεξάμενον, 'having considered.'

l. 37. τὴν ταχίστην, 'as quickly as possible.' Supply δδδν, Curt. § 405, obs. 2.

l. 39. τοῦ πυρὸς ἐπικρατῆσαι, 'to master the fire.'

§ 4.

l. 4. εἴ τί οἱ . . . ἐδωρήθη, 'if anything acceptable had been given him at his hands.'

l. 7. ἐξ αἰθρίης. The preposition is not local. The meaning is not that clouds gathered 'out of' the blue calm sky; but that 'after,' or 'with a sudden change from' calm, the clouds gathered. So in § 3, supra, ἀναστενάξαντα ἐκ πολλῆς ἡσυχίης.

l. 13. ἀνέγνωσε, 'taught' or 'persuaded you.' The 1st aor. has a factitive sense, as seen in ἔβησα from βαίνω. ἀνέγνων means only 'recognized.' See Curt. § 329.

l. 16. τῇ σῇ μὲν εὐδαιμονίῃ, i. e. urged thereto 'by thy good-luck, and mine own ill-luck.' He speaks as if their respective fortunes had been like powers of fate driving him on into mad and reckless acts.

l. 18. οὕτω ἀνότης ἐστὶ ὅς τις αἰρέεται. This is equivalent to '*nemo est tam demens qui bellum malit*;' ὅς τις has a qualitative force.

l. 20. ἐν μὲν γὰρ τῇ, sc. εἰρήνῃ.

l. 21. ταῦτα, subject to γενέσθαι.

III. THE STORY OF CYRUS.

§ 1.

l. 1. ἔπεμπε ἐπὶ [τοῦτον] τῶν βουκόλων . . . τὸν ἡπίστατο . . . νέμοντα, 'he sent to that one of the herdsmen whom he knew to be pasturing,' etc.

l. 3. ἐπιτηδεωτάτας, 'the most suitable,' for the purpose of Harpagus. That is, 'most lonely,' or, 'most dangerous;' where the child would be sure to die speedily.

l. 12. ὅπως ἂν . . . διαφθαρείη. This phrase is properly not a final but a modal sentence. That is, it is not exactly equivalent to 'in order that he may perish most quickly,' but, 'in the way in which he might perish most quickly.'

l. 13. ἐκέλευσε εἰπεῖν, 'he bade me tell thee.'

l. 14. περιποιήσης, 'spare it.' περιποιεῖν is equivalent to ποιεῖν τινὰ περιεῖναι, i. e. 'cause anyone to survive.' So we have διαφθεῖραι καὶ περιποιῆσαι, Hdt. 7. 52.

l. 15. σε διαχρήσεσθαι, 'that thou shalt endure.' So in c. 167 οἱ μὲν τῶν Φωκαίων τοιοῦτῳ μόρῳ διεχρήσαντο. Others render, ἐκέλευσε εἰπεῖν, ὁλέθρῳ [αὐτόν] σε διαχρήσεσθαι, 'that he (the king) will slay thee.'

ἐπορᾶν ἐκκείμενον, 'to see him exposed.'

§ 2.

l. 3. τῷ δ' ἄρα καὶ αὐτῷ, 'now his own wife, just at that time, as fate would have it, is delivered of a child, as the herdsman was gone away to the city.'

l. 6. τόκου ἄρρωδέων. This verb is generally construed with an accus., as ἄρρωδέων οὐδὲν πρήγμα, Hdt. 7. 51. But the genitive may be used with it, as the thing *about* which one fears, on the analogy of δέσας τινός, Soph. O. T.

l. 9. ἐπέστη, 'stood by her.'

l. 12. τὸ μήτε ἰδεῖν ὄφελον. In this clause τὸ is object to ἰδεῖν, 'which I fain would neither have seen.' In the second it seems simpler to make it the subject to ὄφελαι, supplied from ὄφελον. 'And which never ought to have fallen.' Another way is to make τὸ, (1st), object to ἰδεῖν, and, (2nd), subject to γενέσθαι, both constructions being in government with ὄφελον. 'Which I would I had never seen—which I would had never befallen.'

l. 21. τὸν ταῦτα ἐπιθέμενόν μοι, 'who had laid these injunctions on me.'

l. 23. τῶν τινος οἰκετέων εἶναι, 'that it belonged to one of the house-servants.'

l. 25. κλαυθμὸν . . . Ἀρπάγου, 'the open exhibition of mourning in the house of Harpagus.' ἐν Ἀρπάγου, sc. οἴκῳ.

l. 26. πρόκα τε, 'at once.' πρόκα is always followed immediately in Herodotus by τε, so that many editions write πρόκατε as one word.

l. 28. θεράποντος, governed by πυνθάνομαι.

ἐνεχείρισε, 'put in my arms.'

l. 29. ὥς ἄρα εἶη, 'saying how he was,' etc.

l. 31 ὅδε ἐστὶ, 'here he is.' Cyrus, it will be seen, was thus named after his grandfather.

l. 32. ἅμα δὲ ἔλεγε καὶ ἀποδείκνυε. This use of καὶ serves to point the close or immediate coincidence of λέγειν and ἀποδεικνύειν. Cp. χρόνος διέφθι καὶ πάντα σφὶ ἐξήρτυτο, Hdt. i. 61. Translate, 'even as he spoke he uncovered and showed the child.'

l. 36. οὐκ ἔφη οἷός τε εἶναι, 'said he was not able.'

l. 38. ἀπολέεσθαι, 'that he shall perish.' The subject changes.

l. 41. σὺ δὲ ὧδε ποίησον, 'Do thou do thus.' Here δὲ introduces the apodosis to the protasis that begins with

ἐπεὶ. This construction is common in Homer, and is probably an imitation of poetical usage when found in Herodotus. In Hdt. 5. 40 we find ἐπεὶ τοῖνυν περιεχόμενον σε δρέμεν τῆς ἔχεις γυναικὸς, σὺ δὲ ταῦτα ποίεε. See Curt. § 628, obs.

l. 43. τέτοκα τεθνεὺς, (sc. τέκνον), 'have brought forth a still-born child.'

l. 45. ἀλώσσαι ἀδικέων, 'wilt be detected cheating.'

l. 46. βεβουλευμένα. Herodotus frequently uses this plural of the adjective or participle, as νομιζόμενά ἐστι, γ. 2. So δῆλα, ἀδύνατα, etc., and, in Homer, φυκτὰ, πιστὰ, in the sense of 'escape,' and 'trust.'

l. 48. Join κάρτα with εὖ λέγειν. ●

l. 51. τοῦτον μὲν παραδιδόι. Here μὲν introduces the apodosis to the protasis τὸν μὲν ἔφερε. 'The child which he was carrying, intending to put it to death, this he hands over to his own wife ; but his own son,' etc.

l. 53. ἐν τῷ ἔφερε, 'in which he had been carrying.'

l. 55. τρίτη ἡμέρη, 'the third day after the child had been exposed.' But the Greek idiom, literally, is, 'the third day had come for the child exposed.'

l. 57. τῶν τινὰ προβόσκων : see supra τῶν τινὰ οἰκετέων.

l. 58. ἐς τοῦ Ἀρπάγου, sc. οἶκον, as above, ἐν Ἀρπάγου. See Curt. § 411.

l. 60. εἶδε διὰ τούτων, lit. 'saw by their means.' The phrase may be compared with the name given in the next section to the king's principal officer, ὀφθαλμὸς βασιλέως.

l. 62. ὕστερον τούτων, 'subsequently.'

§ 3.

l. 3. αὐται, i. e. the βουκολίαι mentioned above, in the earlier part of the story.

l. 6. ἐπὶ κλησιν, 'they chose as their own king the so-

called child of the herdsman.' With ἐπέκλησιν may be supplied καλούμενον, the noun then standing as cognate or adverbial accusative to the participle. So in Homer, ἐπέκλησιν καλέουσι, 'they call by the sur-name,' or ἐπέκλησιν without a verb, as here, = 'nominally.' See Curt. § 404. The force of ἐπὶ is that the name is properly an *additional* or *extra* title, given for some particular reason.

l. 10. ὡς ἐκάστῳ ἔργον προστάσσω, 'appointing to each one severally his duty.' This use of ὡς to bring out the distributive force of ἕκαστος depends upon some such completion of the sentence in the mind, as προστάσσω ἐκάστῳ ἔργον ὡς ἐκάστῳ προστάσσοι, 'mandans cuique opus faciendum ut cuique mandabat.' So Hdt. 6. 31 ὅπως δὲ λάβοι τινὰ τῶν νήσων ὡς ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγήνευον τοὺς ἀνθρώπους, which is equivalent to οἱ βάρβαροι αἰρέοντες τὰς νήσους, ὡς ἐκάστην αἰρέουεν, κ. τ. λ.

εἰς δὴ . . . ἐκέλευε αὐτόν. The sentence would naturally run ἕνα . . . συμπαίζοντα . . . ἐκέλευε, but it begins with the nominative case, as though εἰς were the subject to ἐποίησε, which of course is impossible, as ἐποίησε is really in a parenthesis introduced by γάρ.

l. 14. διαλαβεῖν, 'to arrest,' lit. = ἐκατέρωθεν λαβεῖσθαι, 'to seize hand and foot,' or, 'to seize round the waist.'

l. 15. περιέσπε, aor. 2. (from περιέπω), infin. περισπεῖν, imperf. περιέπιον.

l. 16. μετέβη, aor. pass. from μετήμ, (μεθήμ). ἐπεὶ τε . . . τάχιστα = 'quint primum.'

l. 17. μᾶλλον τι, 'he was *more* wounded by the disgrace (ἀνάξια) than by the bodily pain.'

l. 18. ἀποικτίζετο, 'he complained of what he had suffered at the hands of Cyrus.'

l. 19. οὐ Κύρου, i. e. οὐχ ὑπὸ Κυροῦ, 'not saying he had suffered it at the hands of "Cyrus," but from,' etc.

l. 21. ὀργῇ ὡς εἶχε, 'ut erat, ira percitus.' Similar uses

of the verb are εὖ ἔχει, ἀσφαλῶς ἔχειν, ἡμεῖς μὲν ὥς ἔχομεν κομιάμεθα ἐς Σίριν, etc.

l. 38. λόγον εἶχε οὐδέν (τῶν ἐπιτασσομένων), 'made no account of them.' λέγειν properly means to 'reckon,' 'count,' 'tell,' and so λόγος keeps up this sense in its meaning of 'account.'

l. 39. ἐς δ, as in Homer, εἰς δ κε, 'until.'

§ 4.

l. 3. προσφέρεσθαι ἐς ἑαυτὸν, 'to resemble himself;' that is, as we say, 'to resemble his own.'

l. 4. ἐλευθερωτέρη, sc. ἢ κατὰ δούλου παῖδα, 'more independent,' than a slave's child would utter.

l. 6. ἐπὶ χρόνον, 'for a while.'

l. 7. δὴ κοτε = '*tandem aliquando*.' ἀνευχεθεῖς. See on ἀνευχεόμενον. (Chap. II. § 3.) Perhaps here with the implied sense of 'having recovered from' his astonishment (ἐκπλαγείς).

l. 11. πέμπει, 'dismisses.'

l. 13. μουνωθέντα, 'after he had been left by himself.'

l. 18. ἀνάγκας μεγάλας, 'a great strait.' An euphemism for torture. Cp. Tac. Hist. i. 2. '*Supremae clarorum virorum necessitates*.'

l. 21. τὸν ἔόντα λόγον, 'the real story.'

l. 22. κατέβαινε ἐς λιτὰς, 'went on to entreaties.' καταβαίνειν (only expressing the opposition to ἀρχόμενος), is here construed both with ἐς λιτὰς and with κελεύων. With the later construction cp. κατέβαινε αὐτῷ παραιτούμενος, Hdt. i. 90.

l. 25. λόγον ἤδη, 'from that moment made much less account of him.' His only interest in the herdsman was his desire to get the truth out of him; when that was done (ἤδη), he had served his purpose.

l. 34. ποιήσω is probably the 1 aor. conjunct., as it is not uncommon to have in final sentences, after a past tense, the conjunct. first (ποιήσω), followed by the optative (εἴην). The former mood denotes the *primary* object or design.

l. 38. φᾶς σέ τε εἶναι. Here we should expect φᾶς τε, coupling καλέσας with φᾶς, but the order of words is inverted. The Grammarians call this figure Hyperbaton (ὑπὲρ-βαίνειν).

l. 40. κατὰ τάδε, 'in the following way.' Then ἐντειλάμενος follows to explain what way that was.

l. 42. ἄχρι οὗ τελευτήσει, 'till he shall die.'

l. 43. ἐπιτελέα ποιήσῃ, equivalent to ἐπιτελέσῃ.

l. 46. εἶδον δι' ἐκείνων. See above § 2 ad. fin.

l. 47. οὕτως ἔσχε, 'such was the case.'

l. 50. τὸν οἱ ἐνείχε χόλον, = *quam in ipsum intus habebat iram.*

l. 51. κατὰπερ=καθ' ἃπερ, *'quemadmodum.'*

l. 53. ἐπαλιλλόγητο. παλιλλογέειν=πάλιν λέγειν. 'When the story had been repeated by him,' sc. τὸ πρῆγμα.

κατέβαινε λέγων. See above, κατέβαινε εἰς λιτάς.

l. 55. ἔφη λέγων is a pleonasm not uncommon in Herodotus. It is usually found at the point of change from *oratio obliqua* to *directa*. 'He went on to say.'

l. 56. ἔκαμνον μεγάλως, 'I was sore distressed, and I reckoned it not as a light matter being put at an enmity with my daughter.'

l. 58. τοῦτο μὲν . . . τοῦτο δέ. See above (Chap. II. § 2).

l. 60. σῶστρα, 'thank-offerings for preservation to those of the gods to whom the honour is due.'

§ 5.

l. 1. προσκυνήσας. The Oriental salutation, as frequently in the Bible, 'bowed down with his face to the earth.'

l. 2. μεγάλη ποιησάμενος, 'thinking it a great matter.'

ἡ ἀμαρτὰς . . . ἐγγόνει, 'his disobedience had turned out so well for him, and that under such lucky circumstances he had been bidden.'

l. 5. τρία καὶ δέκα κου μάλιστα, 'near about thirteen.'

l. 10. κατὰ μέλεα, 'limb by limb;' like the Homeric διαμελείσσι ταμών.

l. 16. τοῦ παιδὸς, genitive after τὰ ἄλλα πάντα.

l. 22. καὶ κάρτα ἡσθῆναι, 'that he had been *very* much delighted.' καὶ goes directly with κάρτα, as above, καὶ μεγάλως, etc.

τοῖσι προσέκειτο, the antecedent to τοῖσι is the unexpressed subject to παρέφeron: 'illi quibus erat mandatum.'

l. 25. προστάντες or προσστάντες. See note on Chap. II. § 3. l. 12.

l. 28. οὔτε . . . γίνεται. This combination of οὔτε . . . τε is unusual: we might expect οὐκ ἐξεπλάγη, ἀλλὰ . . . γίνεται, or perhaps οὔτε ἐξεπλάγη οὔτε ἐκτὸς ἑωυτοῦ γίνεται. But cp. ὅπως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διασκεδασμένοι τε εἶεν. Translate, 'He showed no horror, but refrains himself,' lit. becomes within himself, i. e. in his own control.

l. 30. βεβρώκοι, from βιβρώσκω.

l. 33. ἐντεῦθεν δέ, 'and after that, he was going, I suppose, to collect all (the remains) together and bury them.' ἐμелле, 'was likely,' expresses the writer's notion of what would probably happen.

§ 6.

l. 2. ἄλλως . . . εἶχε, sc. δηλῶσαι, 'was able (to show it) in no other way.' There were guard-houses and patrols at all the bridges and passes on these roads.

l. 4. λαγὸν μηχανησάμενος. The way in which he 'prepared' the hare, was by slitting it up, and 'plucking off none of the fur, but [leaving it] just as it was;' then he

inserted his letter, and 'sewed it up again.' We should expect after οὐδὲν ἀποτίλλας [ἀποτίλλω], to find another participle like ἐάσας δὲ ὥσπερ εἶχε.

l. 8. ἄτε θηρευτῇ, 'as though to a huntsman.'

l. 10. Join ἀπὸ γλώσσης with ἐπειπεῖν, 'to bid Cyrus by word of mouth.' Κύρον is the subject to διελεῖν, μηδένα to παρῆναι.

l. 15. ἐπελέγετο, 'read it over,' lit. pondered its meaning ; cp. II. § 3.

l. 16. σὲ γὰρ θεοί. This sentence really gives the reason for the imperative τίσαι, the force of γὰρ here being, "inasmuch" as the Gods regard thee, "therefore" avenge thyself upon,' etc.

l. 18. κατὰ μὲν γὰρ, 'for, as far as his intention went, thou art a dead man.' The full form of the sentence would be τὸ μὲν γὰρ κατὰ τὴν τούτου προθυμίην . . . τὸ δὲ κατὰ θεοῦς, 'for on the one hand . . . but on the other, thanks to the gods and me, thou livest.' But τὸ μὲν is not expressed.

l. 20. καὶ πάλαι, 'long, long ago.'

πάντα is here subdivided into 'both what you suffered and what I suffered.'

l. 24. τῆσπερ, 'cuius terrae dominus est Astyages, huius tu eris dominus.'

l. 28. ἦν τε . . . Μήδων, 'or if any one else of the notable Medes' be chosen general.

l. 30. πρὸς σέο γινόμενοι, 'taking your side.' So πρὸς τιος εἶναι. See Curt. § 467.

l. 32. τοῦ γε ἐνθάδε, 'matters here being all ready.'

§ 7.

l. 2. Γύνδη. Gyndes is the modern *Diydlaḥ* ; Cyrus was on the march from Ecbatana, otherwise the *Gangir*, which is actually divided at Mendalli into a multitude of petty streams, might seem to have a better claim.

l. 3. ἐκδίδοι, 'empties.'

l. 4. τοῦτον δῆ. The original construction of the paragraph beginning with ἐπεὶ τε is forgotten after the parenthetical description of the Gyndes, and is taken up again in an altered form by ὡς διαβαίνειν ἐπειρᾶτο, the apodosis to which is introduced by ἐνθαῦτα.

l. 7. ἱρῶν ἵππων. These horses were sacred to the sun (Mithras), and drew the sacred chariot of Zeus (Ormuzd).

ἄβριος, 'petulantia,' 'skittishness.'

l. 8. συμψήσας, (ψάω), 'having swept him away,' carried him off under its waters, φέρων μιν ὑποβρύχιον.

l. 10. τοῦτο ὑβρίσαντι. See Curt. § 401.

l. 12. τοῦ λοιποῦ. See Curt. § 426.

καὶ γυναῖκας, 'that even women should cross it.'

l. 14. μετεῖς, (μεθίημι), 'having abandoned.'

l. 15. κατέτεινε . . . διώρυχας, 'he marked out and drew 180 channels by the straight line.' It seems simpler thus to take ὑποδέξας as merely meaning, 'designans ducendas, sc. fossas;' others make σχοινοτενέας a predicate both with κατέτεινε and ὑποδέξας. This use of a cord to trace a straight line is found in Homer, though under different circumstances, where Odysseus squares his barks of timber καὶ ἐπὶ σταθμὴν ἵθυνεν.

l. 18. πάντα τρόπον, 'in every direction.' As there were 180 channels branching from either bank of the river, the total number was 360.

l. 19. οἶα, like ἄρε, = 'quippe,' 'utpote,' is often used with participles and genitives absolute. See Curt. § 587. 6.

l. 20. ἦνετο, from ἄνειν, Ionic form of ἀνύειν. Cp. Hom. Od. 5. 243 θεῶς δέ οἱ ἦνυτο ἔργον.

τὴν θερείην, sc. ὥρην, so τὴν χειμερινήν, Hdt. 1. 202.

l. 21. αὐτοῦ ταύτῃ, lit. 'there in that place' = 'in that same place.' So often in Homer, αὐτοῦ τῷδ' ἐνὶ χώρῃ.

§ 8.

l. 3. *ὑπέλαμπε*, properly used of the break of day; here applied to spring, as the dawn of the year. In Hdt. 8. 130, we have *ἔαρος ἐπιδάμψαντος*.

l. 7. *ἔσσωθέντες*, from *ἔσσω*, a dialectical form of the ordinary *ἥσσάω*.

l. 10. *προ-εσ-άξαντο*, Ionic 1 aor. from *προεσάγομαι*, 'brought beforehand into the city.'

l. 11. *λόγον οὐδέναν*. See above, § 3.

l. 13. *ἀνωτέρω . . . προκοπτομένων*, 'and since his affairs were advancing not one whit the farther.' The metaphor in *προκόπτειν* is from pioneers cutting and clearing away in front of an advancing army.

l. 15. *τὸ ποιητέον οἱ ἦν* = '*quid sibi erat faciendum*.'

l. 17. *ἐξ ἐμβολῆς*, 'just off the inlet,' where the river flows into the city.

l. 18. *ὀπισθε*, as we say 'below;' the city is regarded as facing up the stream. The combination of *ἀπασαν* with *ἐτέρους* seems inaccurate; the difficulty may be avoided by supplying *ἐτέρους* before the words *ἐξ ἐμβολῆς*, 'he posted *all* his serviceable troops, *some* at the inlet, *others* at the outfall.'

l. 26. *λίμνην ἐοῦσαν ἔλος*. This was a lake or reservoir which had been dug by the Babylonian queen Nitocris, as part of her engineering works on the channel of the Euphrates. This reservoir was now a marsh.

l. 27. *ὑπονοστήσαντος*, 'having sunk down.'

l. 30. Join *ὥς* with *μάλιστα κη*, to which it adds a general or indefinite force = 'as near as may be to a man's mid-thigh.'

l. 31. *κατὰ τοῦτο* resumes *κατὰ τὸ ρέεθρον*, after the parenthesis *ὑπογενοστήκτος . . . κη*, 'along it, I repeat.'

l. 34. *οὐδ' ἂν . . . διέφθειραν*, 'the Babylonians, having

not so much as suffered the Persians to enter the city, would have destroyed them utterly.' This literal translation shows that the whole sentence is an affirmative one, and that the negative οὐδὲ belongs only to *περὺδόντες*. The position of the *ἂν* may be accounted for, because it belongs to *περὺδόντες* as well as to *διέφθειραν*, the sentence really consisting of two clauses (though blended into one by the use of the participle), οὐδ' *ἂν* *περιείδον* . . . *κάκιστα ἂν διέφθειραν*. In the next sentence we have *κατακληίσαντες ἂν* . . . *ἔλαβον ἂν σφεας*. Here the first *ἂν* serves as a signal to show that the form of the sentence is conditional, and the particle is repeated, when, after the long parenthesis, the principal verb occurs.

l. 36. *τὰς πυλίδας ἐς τὸν ποταμὸν ἐχούσας*, the participle used with intransitive sense, as we say, 'giving on the river.' The river flowed through the city, dividing it into two main sections. Along each bank of the river ran a low brick wall (*αἰμασίη*). The city intersected by streets at right angles to each other; some of them parallel to the river, the others leading directly down to it, and ending in a wicket (*πυλῖς*).

l. 39. *νῦν δέ*, the antithesis to *εἰ μὲν νυν*, above, line 32.

l. 40. *παρέστησάν σφι*, 'were upon them.'

l. 41. *οἰκημένων*, equivalent in sense to the more usual *οἰκούντων*.

τῶν . . . *ἐαλωκότων*, 'after that the parts about the outskirts of the city had been taken.' There is nothing surprising in the story that the inhabitants of the central part of the city knew nothing of this, when we consider the dimensions that Herodotus gives us of the city of Babylon; describing it as a square, each side of which was 120 stadia, or 480 stadia in all, representing a circuit of about 55 English miles.

l. 43. *μανθάνειν*, the infinitive is made to depend upon

the verb in the parenthetical sentence, *ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων*. So in Hdt. I. 65 *ὡς δὲ αὐτοὶ λέγουσι Λυκούργον ἐκ Κρήτης ἀγάγεσθαι ταῦτα*, where the infinitive stands as if *λέγουσι* and not *ὡς λέγουσι* had preceded.

l. 46. *καὶ τὸ κάττα*, lit. 'found it out very much indeed,' that is, learned it in terrible earnest.

l. 47. *τότε πρῶτον*. Babylon was taken a second and a third time by Darius Hystaspes.

ἀραίρητο, Ionic form of the pluperf. pass. of *αἰρέω*. In Attic the perf. and pluperf. are *ἤρημαι* and *ἤρήμην* respectively.

§ 9.

l. 1. *Μασσαγετών*. The Massagetae lived eastward of the Caspian, probably on the most southern portion of the Steppe region, the deserts of Kharezm, Kizilkhoum, etc.

l. 3. *τῷ λόγῳ*, 'in pretence.' He was not wooing her for herself, but for her kingdom.

l. 4. *μιν*=*κύρον*, not to be joined with *αὐτήν*.

l. 5. *ἀπείπατο*, 'forbade him.'

l. 6. *προεχώρει*, used impersonally, 'seeing that he got no advantage by guile,' lit. that it did not advance for him.

l. 7. *Ἀράξης*. Probably we must understand by the Araxes, in this passage, the Jaxartes (*Sir*), and not the historical Araxes or Aras, or else the Oxus (*Amoo*). Possibly the name Aras or *Rha* was given by the natives to all streams, which would account for Herodotus' perplexity.

l. 9. *διάβασιν*, in predicative apposition to *γεφύρας*, 'to afford a passage.' The 'towers' built upon the boats that 'served to ferry them across,' were to prevent the bridge being attacked and broken up by the enemy.

l. 13. *Μήδων*. In the time of Herodotus the distinction between Median and Persian was hardly recognized.

l. 14. παῦσαι . . . σπεύδεις, 'stop busying yourself with your present business.' This form of sentence is like χρῆν δὴ σε ποιεῖν τὰ ποίεις, '*facere quae facis*.'

l. 15. ἐς καιρὸν, 'to thine advantage.'

l. 16. ἡμέας ἀνέχου ὀρέων, 'endure seeing' (that is, 'endure to see') 'us.'

l. 17. οὐκ ὦν. In Attic prose we should expect the sentence to run, ἐπεὶ οὐκ ἐβελήσεις, 'since thou wilt not choose' . . . σὺ δὲ, φέρε, μόχθον ἄφες, 'therefore give up the toil.' But here, instead of the one part of the sentence being made dependent on the other, the meaning is given in two separate clauses, 'thou certainly wilt not choose ;' 'do thou then,' etc.

l. 18. ἀλλὰ . . . εἶναι, 'but anything rather than keep quiet.'

l. 19. δι' ἡσυκίης is like δι' ὀργῆς, διὰ φόβου εἶναι. See Curt. § 458 c.

l. 28. συμβουλευόμενος . . . ποιέη, 'consulting with them which of the two he shall do.' ποιέη, deliberative conjunctive.

l. 29. συνεξέπιπτον, 'the opinions of them all coincided together.' The metaphor in συν-εκ-πίπτειν is from the ψῆφοι or voting pebbles being emptied out of the urn. Here it is easily applied to γινῶμαι, that word being equivalent to ψῆφοι in its general sense.

§ 10.

l. 3. εἰπὼν . . . ὅτι . . . ἀποστρέψιν. Sometimes in Greek, though the dependent sentence begins with ὅτι, the infinitive mood follows instead of a finite tense. It is more common when a long parenthesis comes in between, during which the force of ὅτι has been, it may be said, forgotten. Here there is no such reason, and the con-

struction must be accounted for on the ground that *οτι* serves only as a mark to show where the quoted words begin. What Croesus had said *πρότερον* to Cyrus was, *ἐπεὶ τέ με θεοὶ ἔδωκαν δοῦλόν σοι, δικαίῳ, εἴ τι ἐνορέω πλέον, σημαίνειν σοι*, Hdt. i. 89.

1. 6. *παθήματα—μαθήματα*. Appearing in Aeschylus in the shorter form *πάθος, μάθος*. In English, 'pain' and 'gain' would give something of the intentional jingle.

1. 8. *τοιαύτης*, i. e. *ἀθανάτου*.

οὐδὲν πρῆγμα, 'no good.'

1. 11. *κύκλος*. The same idea as in the Wheel of Fortune.

1. 13. *ἤδη ὧν*, 'without more ado then.' "*Ἡδη* introduces the application of these remarks to the present case. Its use implies that the opinion of Croesus which follows is the immediate consequence of the views stated above." Woods.

1. 14. *τὰ ἔμπαλιν ἤ*, 'the very contrary to.' Adverbial accusative with *γνώμην ἔχω*.

1. 17. *προσαπολλύεις*, 'thou lovest therewith.'

1. 19. *ἐπ' ἀρχὰς*, the plural expressing 'provinces,' or perhaps 'satrapies.'

ἐλῶσι, fut. contracted from *ἐλαίνω*. So below *ἐλῆς*.

1. 20. *νικῶν Μασσαγέτας* comes in awkwardly here. It is a sort of echo of *νικῶν δὲ* at the beginning of the sentence, and it serves to limit the vagueness of *νικῶν* to the special hypothesis of 'supposing you to conquer the Massagetæ.' But, after all, the clause is superfluous.

τὸντὸ γὰρ, 'for against that notion I will set this (as an alternative).' *τὸντὸ* is explained by the words *οτι... Τομύριος*. In *ἐκείνῳ* he refers to his previous words *νικῶντες Μασσαγέται οὐ τὸ ὀπίσω φεύγονται, ἀλλ' ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι*.

1. 23. *τῆς ἀρχῆς*, genit. after *ἰθύ*.

l. 24. ἀπηγμένον, from a deponent verb, but with a passive force, as elsewhere in Hdt. μεμμημένον, κατεργασμένον.

l. 26. διαβάνας is the accusative because it forms the subject to infin. προελθεῖν, 'that we having crossed the river, advance over as much [ground] as they pass through [in their retreat before us].'

l. 27. τάδε ποιῶντας, 'acting as follows.' τάδε is explained by the paragraph beginning τούτοις ὡς τοῖσι ἀνδράσι.

l. 32. προθεῖναι is in the same construction as the infinitives προελθεῖν and πειρᾶσθαι above, namely, after δοκέει. 'My view is that we having with lavish hand killed many of our sheep, should set before these men a feast.'

l. 36. τὸ φλαυρότατον=that part of his army which is called above τὸ ἀχρήιον τοῦ στρατοῦ.

l. 39. ἀπόδειξις. So Hdt. i. 59 ἔργα ἀποδεξάμενοι (ἀποδείκνυμι) μέγала.

§ 11.

l. 1. συνέστασαν, 'were at variance,' 'clashed together.'

l. 4. κατὰ= καθ' ἃ, 'proul.'

l. 7. εἰδίδου. Notice the force of the tense, 'was giving;' i. e. purposed to give. This custom of the Persian king to name a successor before he took the field, is mentioned by Herodotus, 7. 2 δεῖ μιν (Δαρεῖον) ἀποδέξαντα βασιλέα κατὰ τὸν Περσέων νόμον οὕτω στρατεύεσθαι.

l. 14. καθαροῦ, 'able-bodied;' lit. 'clean' or 'clear,' without the hindrance of τὸ ἀχρήιον.

l. 18. ἀλεξομένους, from pres. ἀλέξομαι, 'though defending themselves,' i. e. notwithstanding their resistance.

ἰδόντες, agreeing by a *constructio ad sensum* with the noun of multitude τριτημορίᾱς, Curt. § 362.

§ 12.

1. 4. μηδὲν ἐπαρθῆς . . . εἰ . . . ἐκράτησας, 'Be not elated . . . that . . . you have overmastered.' The words τοιοῦτον φαρμάκον resume and explain ἀμπελίνον κάρπον.

1. 7. ἐπαναπλώειν, 'come bubbling up to the lips.'

1. 9. κατὰ τὸ καρτερόν is the antithesis to δολώσας.

1. 10. ὑπόλαβε τὸν λόγον, 'accept my proposal.'

1. 12. κατυβρίσας τριτημοριδι. For this unusual construction with dative cp. ἀγάλματι καταγελῶν, Hdt. 3. 37.

1. 15. ἐπέων ἀνευχιθέντων, '*verborum quae renuntiabantur*,' from ἀποφέρειν.

1. 18. ἀνῆκε, 'set him free,' i. e. by its effects passing off. ἀνίεναι is a picturesque word, analogous to the expression δῆσας φρένας οἶνον.

ἵνα ᾦν κακοῦ. See Curt. § 638. 1.

1. 19. ἔτυχε, sc. τοῦ λυθῆναι, 'obtained [his freedom].'

1. 20. τῶν χειρῶν ἐκράτησε, 'got the use of his hands.'

§ 13.

1. 3. δοῦναι, sc. ταύτην τὴν μάχην [πασέων] δοῦναι.

1. 5. οὕτω τοῦτο γενόμενον, 'that the affair took place as follows.'

1. 9. συνέχεσθαι, 'they closed.'

1. 12. αὐτοῦ ταύτη. See above § 7 ad fin.

1. 13. τὰ πάντα, 'in all,' sc. from B.C. 558-529.

1. 15. εἰζήτητο. The verb δι-ζέω is really a reduplication of the same root that appears in ζῆ-τείν (ζῆ=δη). In the middle voice the forms διζέσθαι and διζήσθαι are both used by Herodotus.

1. 18. ἐπέλεγε, 'uttered them over (ἐπὶ) the body.'

IV. CAMBYSES IN EGYPT.

§ 1.

l. 1. Πηλουσίω. The Pelusiatic mouth of the Nile was the most easterly of the seven branches. It was so called from the city of Pelusium on its right bank.

l. 4. τὴν ἀνδρον, sc. γῆν.

l. 7. πλήθει πολλῶν. So we find Hdt. 1. 51 μέγαθι μεγάλους.

l. 9. κατειληθέντων, (κατελλέειν), 'cooped up.'

l. 10. ἀνὰ ποταμόν, 'up the river,' sc. the Nile. The fleet of Cambyses contained Phoenician, Cyprian, and Ionian ships, as well as ships from Lesbos, the chief city of which is Mytilene.

l. 13. ἅλεις, (from ἀλῆς), 'all together,' 'en masse.' The same root appears in the word ἀλίζειν, but ἀλῆς does not occur in Attic writers, who use ἀθρόος instead.

l. 17. παρέστησαν, 'in deditionem venerunt.'

προσεχέες, 'adjoining the Egyptians.' This includes the various communities of Libyans settled between the Egyptians in the East and Cyrene and Barca in the West. See Hdt. 4. 168-172.

l. 19. ἐτάξαντο. Notice the force of the middle voice, = 'tributum sibi ipsis imposuerunt.'

l. 21. ὁμοίως καὶ, as in Lat. 'aeque ac.'

ἕτερα τοιαῦτα takes up the words above, from παρέδοσαν το ἔπειμον.

§ 2.

l. 1. τεῖχος, 'the citadel,' or 'fort.' So the forts in Scythia are spoken of as ὀκτώ τείχεα μέγαλα, Hdt. 4. 124.

l. 2. κατίσας ἐπὶ λῶμῃ, 'having made him sit there, by way of degradation.' So in Soph. Aj. ἐπὶ λῶβῳ.

- l. 5. διεπειράτο τῆς ψυχῆς, 'put his courage to the test.'
- l. 6. στείλας goes with ἐσθῆτι, 'having equipped.'
- l. 7. ἐπ' ὕδωρ, as we say, 'for water.'
- l. 8. ἀπολέξας must not be taken directly with ἀνδρῶν, but παρθένοισι is to be supplied again, in the sense of 'virgin daughters,' or else ἀπολέξας may stand as a parenthetical sentence, 'having selected them.'
- l. 10. παρήϊσαν, (παριέναι), 'passed by.'
- l. 12. ἀντέκλαιον, 'wept responsive to their daughters' tears.'
- l. 13. ἔκυνσε. This means that his head was bowed so that his features were not seen, as the procession passed.
- l. 14. δεύτερα, adverbial, = 'next.'
- l. 17. δεδεμένους. The participle agrees, by a *constructio ad sensum*, with τὸν παῖδα μετ' ἄλλων, because these words are really equivalent to a plural, i. e. τὸν παῖδα καὶ ἄλλους.
- l. 18. Μυτιληναίων is genit. after τοῖσι ἀπολομένοισι.
- l. 24. δεινὰ ποιούντων, 'sore distressed at it,' lit. making a terrible thing of it.
- τῷαυτὸ . . . θυγατρὶ, 'he only did the same that he had done at his daughter['s passing].'
- l. 26. συνήνεικε, 'it fell out,' 'happened.' ὥστε follows with infinitive, as in Hdt. I. 74 συνήνεικε ὥστε τῆς μάχης συνεστωσῆς τὴν ἡμέρην ἐξαπίνως νύκτα γενέσθαι.
- τῶν συμποτέρων οἱ ἄνδρα, 'a man of his boon companions.' For this use of οἱ, the *ethical* dative, see Curt. § 432 foll.
- l. 27. ἀφῆλιξ is properly one who has passed the prime or ἡλικία, = ὡς ἀπὸ τῆς ἡλικίας ὤν.
- ἐκπεπτωκότα ἐκ τῶν ἐόντων, 'qui ex bonis exciderat,' 'who had been deprived of his property,' lit. of what was [his]; cp. the expression ἡ οὐσία.
- l. 28. ὅσα πτωχὸς, sc. ἔχει, to be supplied out of ἔχοντα.
- προσαιτέοντα, 'begging an alms of the army.'

l. 32. ἐπλήξατο. Notice the middle voice, as expressing an action done upon one's self.

l. 33. φύλακοι. See on II. § 1. l. 9.

l. 34. ἐξ ἐκείνου, so τὸ ἐκ Κύρου προσταχθέν.

ἐπ' ἐκάστη ἐξέδω= 'each time the procession passed,' lit. at each going forth.

l. 40. προσήκοντα, 'related.'

l. 43. ἀνακλαίειν, supply ἐμέ as subject.

l. 46. ἐπὶ γήραος οὐδῶ, the same words in II. 24. 486.

καὶ ταῦτα . . . Κροῖσον. In this sentence, both δοκέειν and δακρύειν depend really, though not grammatically, on λέγεται. 'It is said that these things pleased him; it is said that Croesus wept;' but this construction is confused by the insertion of ὡς before λέγεται. See for same construction IV. § 8 ad fin. Then there is a difficulty about ὡς ἀπενειχθέντα. On the analogy of similar sentences in Herodotus, we might supply ἤκουσε, 'when [he heard] these things reported by the messenger, [it is said] that they seemed to him to have been well said.' Or perhaps, '[it is said] that these things, as reported by the messenger, seemed,' etc.

l. 49. ἐπισπόμενος, from ἐπισπένσθαι, in its simplest sense, 'following,' 'accompanying.'

l. 51. ἐσελθεῖν, 'stole into his heart.'

l. 52. τὸν τέ οἱ παῖδα, like τῶν συμποτέων οἱ ἄνδρα sup.

οἱ τῶν ἀπολλυμένων. The present tense keeps its full force; 'those who were in the way of death;' or actually 'being slain,' for the massacre had begun.

l. 53. ἀναστήσαντας, agreeing with τινάς, the subject to ἄγειν, understood.

l. 54. οἱ μετιόντες, 'those who went for him.' Cp. the common use of μετέρχεσθαι.

l. 57. ἔνθα, i. e. παρὰ Καμβύση. τοῦ λοιποῦ. See Curt. § 426.

ἔχων οὐδὲν βίαιόν, 'enduring no severities.'

l. 58. πολυπρηγμονέειν, 'to be over-busy.' This is a sort of euphemism for 'promoting revolt,' like the familiar phrases, νεωτερίζειν, 'nouas res struere.'

ἀπέλαβε, 'would have got back.' ἀπολαμβάνειν, of taking again what is your own. There was once a dispute, in the time of Demosthenes, between Philip and the Athenians, turning on the point whether he should *be said* δοῦναι or ἀποδοῦναι, in the case of certain possessions to which they laid claim and which he was willing to cede; cp. Matt. 22. 17, 21: but here Psammenitus would only have been a satrap, for he was not said βασιλεύειν but ἐπιτροπεύειν.

l. 60. τῶν, (= ὧν βασιλέων), depends upon τοῖσί γε παισὶ, but the relative was forgotten after the parenthesis, and so the demonstrative αὐτῶν is introduced.

l. 63. ἀπιστὸς ἦλω, 'was caught disaffecting.'

§ 3.

l. 7. ὁ Αἰθίοψ, 'the Ethiopian king.' So we find, in a corresponding sense, ὁ Λυδός, ὁ Μῆδος.

l. 8. κατόπται, predicate, 'as spies.'

l. 10. πολλοῦ προτιμέων, 'valuing very highly:' lit. preferring beyond much; the genitive is used because of the comparative force in the verb. See on I. § 3 τὸν ἂν πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.

l. 17. οὕτω εὐπετέως, 'as easily as this.' Here we must suppose the Ethiopian king draws the bow with scarcely an effort.

l. 19. πλήθει ὑπερβαλλόμενον, sc. τοὺς Αἰθίопας. So πάντας ὑπερβαλλόμενος τῷ ὕψει, Hdt. 2. 175.

l. 21. ἐπὶ νόον τράπειν τινὶ is used by Herodotus in the

sense of '*in animum inducere alicui*,' 'to put it into any one's mind.' So ποιέειν ἐπὶ νόον, Hdt. 1. 27.

l. 22. προσκτᾶσθαι τῇ ἑωυτῶν, 'to acquire *in addition* to their own.'

l. 23. τοῖσι ἤκουσι, sc. the messengers who had come, and who were then in his presence.

l. 25. εἰπάντων. Notice the 1st aor. forms εἶπα, εἰπάμην, as well as the 2nd aor. commonly in use, εἶπον, εἰπόμην.

l. 26. δολεροῦς, δολερὰ, = 'unreal,' 'sham;' the garment had not its natural colour. Cp. the Latin use of '*fucatus*.'

l. 28. τὸν χρυσοῦν στρεπτὸν εἰρώτα, [sc. αὐτοῦς], 'he asked them about the necklace.' Double accusative is used with verbs of asking, Curt. § 402.

l. 30. τὸν κόσμον seems to mean here, 'the way of wearing them.'

l. 37. ἐπείρετο, from ἐπείρεσθαι, used for the more common word ἐπερωτᾶν.

l. 38. μακρότατον, a predicative addition, = 'at the longest.' Cp. δέοισι τῶν ἐθνέων ἀλκίμοισι ἐνετύγχανε, Hdt. 2. 102.

l. 40. πυρῶν. We should gather from this that the Ethiopians were unacquainted with the cultivation of corn. They lived on κρέα ἐφθὰ καὶ πόμα γάλα.

l. 43. κόπρον. They must have explained to the king about the manuring of crops.

l. 44. ἀνέφερον, quite literally, 'picked [themselves] up.'

l. 45. τοῦτο ἐσσοῦσθαι, 'were beaten in this point.' τοῦτο is equivalent to the 'internal object,' sc. τήνδε ἥσαν ἐσσ. See Curt. § 400 foll.

§ 4.

l. 3. λόγον ἑωυτῷ δοῦς, = 'having considered,' lit. rendered account to himself.

l. 5. οἶα. Curt. § 587. 6.

l. 6. Ἑλλήνων, who formed, as was stated above, his marine.

l. 9. ἀπέκρινε, 'separated,' 'drafted off.'

l. 11. ἐξανδραποδισαμένους. The case of the participle does not follow that of the object of ἐνετέλλετο, but is attracted into the case of the subject to ἐμπρήσαι.

χρηστήριον. The famous temple of Jupiter Ammon was built in the Libyan desert, in the Oasis of Sywah, as it is now called.

l. 15. σιτίων ἐχόμενα differs very little from σίτια, = 'everything in the way of food,' 'connected with food.' So τὰ ὀνειράτων ἐχόμενα, Hdt. i. 120. Here ἐπιλείπειν is joined with a personal accusative, as ὕδωρ μιν ἀπέλιπε, Hdt. 7. 21. 'All that they had in the way of food had failed them.'

l. 16. καὶ τὰ ὑπόζυγια, 'even the beasts of burden failed.'

l. 17. γνωσιμαχέειν, = *priori suae sententiae repugnare*.' The translation, 'changed his mind,' gives the general sense, but it loses the graphic expression that implies the struggle with the previous opinion.

l. 18. ἐπὶ, 'after.'

l. 22. ψάμμον, = the sands of the Libyan desert.

l. 23. ἐκ δεκάδος, 'from every ten.'

l. 32. Ὅασιν πόλιν. The word Ὅασις is probably nothing more than an attempt to express in Greek letters the Egyptian word 'Wah,' a 'dwelling' or 'inhabited spot.' The city and its surrounding scenery probably lay near the modern El Kharjeh in the larger and more southerly of the two Oases, in the desert of Sahara.

ὅτι μὴ = 'nisi.' See Curt. § 633 b.

l. 35. λέγεται ... ἐπειδὴ ... ἰέναι. In *oratio obliqua* it is not unusual for temporal conjunctions to be followed by an infinitive, instead of by a finite verb.

l. 38. μεταξύ κου μάλιστ᾽, 'had got pretty nearly between.'

l. 39. ἄριστον, 'breakfast.'

§ 5.

l. 2. Ἄπτις, the sacred calf at Memphis, was peculiarly consecrated to Phthah, the Egyptian God of Light, and was worshipped in a splendid court of his own. The appearance of the sacred calf, which was recognised by certain marks or distinguishing features, was the signal for a festival of great rejoicing. The calf was supposed to enshrine the soul of Osiris, which, when one calf died, migrated into the body of another. We may suppose that there had been a long period during which no sacred calf had been found to satisfy the requirements of the priests, and now the citizens of Memphis were just celebrating his appearance.

l. 5. Join πάγχι with καταδόξας, 'being strongly of opinion.'

l. 6. χαρμόσυνα, 'were making these demonstrations of joy because of his ill-success.'

l. 8. ὅ τι, = 'why.'

l. 10. τότε δέ, 'but were doing so then.'

l. 12. διὰ χρόνου. See Curt. § 458 c.

l. 18. οὐ λήσκειν, 'it should not escape his notice,' that is, 'he would soon see, whether a tame god had come among the Egyptians.' The Persians, who neither built temples nor erected statues of their gods, would have little sympathy with so gross a form of animal-worship as this.

l. 24. γελάσας, 'with a burst of laughter.' See Curt. § 496, obs. for the force of the aorist participle.

l. 26. τοιοῦτοι, predicative. θεοὶ is the subject of the verb.

l. 27. ἐπατοντες, = here αἰσθανόμενοι, 'feeling.'

l. 28. γέλωτα, 'a laughing-stock.'

l. 29. τοῖσι ταῦτα πρήσσουσι, 'those whose business is to do this.'

l. 33. ἐδικαιεῦντο, 'were punished,' lit. got their deserts.

l. 36. λάθρη Καμβύσει. See Curt. § 415 ad fin.

§ 6.

1. 2. τὸν ἐτίμα . . . καὶ οἱ. Cp. Hdt. 3. 31 ἀδελφεή, τῇ καὶ συνοίκεε καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. When to a relational sentence a second clause is appended which requires a different case of the relative, the construction sometimes changes from the relational altogether to the demonstrative. See Curt. § 605 c. obs.

1. 9. πλεόνως προακέσθαι, 'art over and above devoted.'
τὸν μὲν, = Prexaspes; τὸν δέ, = Cambyses.

1. 14. οἱ συνέδρων ἐόντων, '*ipsi adsidentium*.'

1. 16. πρὸς τὸν πατέρα, 'in comparison with his father.'

1. 17. ἐκείνου, i. e. all his father's possessions.

1. 18. τὴν θάλασσαν must mean the S. E. portion of the Mediterranean; and the reference is to the successes of Cambyses on the Syrian and Phoenician coasts, and in the island of Cyprus.

1. 31. φάναι, imperatival infinitive, 'Say.'

1. 35. ὥς δέ . . . ἐνευρεθῆναι. See IV. § 4. l. 35.

1. 41. ἐπίσκοπα, 'truly,' 'accurate,' lit. on the mark.

1. 43. τὸν θεόν, perhaps Apollo, god of archery.

V. THE STORY OF POLYCRATES.

§ 1.

1. 2. βεβωμένα. So καὶ οὕτω Ἀλκμαιονίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. Similar to this is the use in Attic of περιβόητος.

1. 3. ἰθύσειε, = '*pergeret*.' Cp. Hom. Il. 6. 2 ἰθύσε μάχη.

1. 6. ἔφερε καὶ ἦγε. In this common phrase, expressive of the various ways of 'annexing' the property or persons

of enemies, it will be seen that ἀγειν belongs strictly to animate things that are carried off; φέρειν to inanimate.

διακρίνων, 'making no distinction with regard to,' and so 'exempting.'

τῷ γὰρ φίλῳ, 'for he said that he should gratify his friend all the more by giving back to him what he had taken, than by not having taken anything at all.' So οὐκ ἀρχήν, in the same sense, Hdt. i. 16.

l. 9. ἀραιρήκεε, the corresponding form in the passive in Ionic is ἀραίρημαι for ἤρημαι.

ἐν δέ, 'and besides,' = *'atque in his etiam.'* Frequent in Sophocles, as O. T. 27 ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει.

l. 12. δεδεμένοι. They worked, as prisoners, 'in chains.'

l. 13. καί πως, 'and somehow or other the great prosperity of Polycrates was not unnoticed by Amasis, but it was a matter of anxiety to him,' lit. Polycrates prospering did not escape the notice of Amasis. Curt. § 590.

l. 20. φθονερόν. See the remark of Solon, I. § 4. l. 6, on the jealousy with which the gods regarded excessive power or prosperity.

καί πως βούλομαι, 'and indeed I would prefer for myself (as well as for those for whom I care) to have a measure of success (εὐτυχέειν τι), in part of my fortunes, but in another part to meet with failure, and in such wise to live out my days, with alternations of luck rather than with uniform prosperity.' Notice in this sentence τὸ μὲν and τὸ δέ as accusatives of reference with εὐτυχέειν, the use of ἢ after βούλομαι as implying a preference; so in Homer II. i. 117 βούλομαι ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέσθαι. The words καὶ τῶν ἂν κήδωμαι are added quite parenthetically without affecting the construction, as we see by the use of πρήσσω in the next clause, which can only refer to αὐτάς.

l. 24. λόγῳ, 'by report,' 'in story.'

οἶδα ἀκούσας. Curt. § 591.

l. 27. φροντίσας τὸ ἄν, 'having considered whatever you may find to be most precious in your eyes [τοῖς], and over the loss of which you will be most sorry at heart.' In the mood of ἀλγήσεις the idea is expressed that the selection has been made and the loss accepted.

l. 30. ὅπως μηκέτι ἦξει. Curt. §. 500.

l. 31. τῶπὸ τούτου, 'henceforward,' a further explanation of ἤδη.

l. 32. τρόπον τῷ, 'in the way suggested by me, apply some remedy.' He talks as if the εὐτυχία was excessive, or plethoric, and actually required 'curing.'

§ 2.

l. 3. ἀσηθείη, from ἀσάω, (ἀση = 'loathing.')

l. 5. λίθου. Curt. § 408. 3.

l. 9. ἀναγαγεῖν, 'bid them launch out [sc. νέα] into the open sea.'

l. 10. περιελόμενος, 'having taken off;' properly of removing something that envelops. Thus the gold that was removable from the Phidian statue of Zeus is called by Thucydides περιαιρέτον.

l. 13. συμφορῇ ἐχρήτο, 'treated it as a calamity.'

l. 17. χωρήσαντός οἱ τούτου, (more commonly χωρεῖν εὐτυχέως), 'when this had succeeded for him,' sc. the granting of his request.

l. 23. διπλή, is an irregular feminine from διπλός.

l. 31. τὸν δὲ ὡς ἐσηλθε, 'but when it came into his mind.'

l. 32. τὰ ποιήσαντά μιν οἷα καταλαβήκεε. A double relative sentence = '*quae facienti qualia sibi accidissent*;' in English idiom, 'what he had done *and* what had befallen him.' Cp. Soph. Elect. 751 οἷ' ἔργα δράσας οἷα λαγ-

χάνει κακά. Notice the form λελαβήκεε as distinct from the Attic εἰληφα.

l. 33. ἐς Αἴγυπτον ἐπέθηκε, 'put it into [the messenger's hand] for Egypt,' i.e. to go to Egypt. So Hdt. 5. 95 Ἀλκαῖος ἐν μέλει ποιήσας ἐπιτιθεῖ ἐς Μυτιλήην.

l. 36. ἐκκομίσαι, = 'eripere,' 'to rescue.' Cp. Ps. 49. 7 'No man may redeem his brother, nor give to God a ransom for him.'

l. 39. καὶ τὰ ἀποβάλλει, = 'etiam quae proticiit.'

l. 40. διαλύεσθαι ξεινίην. Like rats leaving a sinking ship, Amasis begs to break off friendship with a doomed man. This selfishness was exhibited by Greek gods as well; for we read how a protecting power would withdraw his aid from a chieftain in the field when he knew the day was going against him. The apology made for Amasis will hardly carry conviction with it. Grote (vol. iv) suspects that the truth of the story is that Polycrates, with characteristic faithlessness, broke off his friendship with Amasis, finding it suitable to his policy to court the alliance of Cambyses.

§ 3.

l. 1. ὕπαρχος, equivalent to 'satrap.'

l. 4. μάταιον, means properly 'random,' 'thoughtless,' and thus stands, by a sort of euphemism, for 'abusive.'

l. 9. Μιτροβάτεια, is the accusative in apposition with οὐνομα, 'whose name was "Mitrobates."'

νομός, (notice the accent), is the technical term for a satrapy. Dascyléion is on the Phrygian coast of the Propontis. In Hdt. 3. 90 this satrapy is called νομός δεύτερος.

l. 10. τούτους resumes again the two accusations Ὀροίτην and Πέρσην. This construction is called ἐπανάληψις, 'resumption.'

ἐκ λόγων, 'the quarrel arose *from* their talk.'

κρινομένων, gen. absol., 'as they disputed.'

l. 12. προφέροντα, 'challenging him.'

σὺ γάρ. See Curt. § 626. 6. d. 'What! art thou in the number of brave men?'

λόγος=the 'reckoning' or 'tale.'

l. 15. τῶν τις ἐπιχωρίων. See note on II. § 1. l. 12, and elsewhere. The insurgent is of course Polycrates.

l. 17. τῇ ὑπὲρ Μαιάνδρου, sc. in Caria: to distinguish it from the Magnesia in Phrygia, on Mount Sipylus.

l. 20. νόος. His *design* is told in the following words.

l. 22. Μίνως. With regard to Minos of Crete, (Cnossus or Gnosus being a famous and ancient city in that island), Thucydides says, (I. 4), 'Minos was the earliest known possessor of a navy; and he made himself complete master of the sea about Greece; and had control of the Cyclades, and was the first colonist of most of them.'

l. 24. ἀνθρωπότης γενεῆς serves to mark off the mythic age, to which Minos belonged, from the 'historical times' of Polycrates. Minos passed as a demi-god; at any rate he claimed Zeus for his father.

l. 30. κατὰ, 'on a par with.'

l. 33. ἐκκομίσας, 'having got me and my treasures safely away, keep some of them thyself, and some of them suffer me to keep.'

l. 35. εἵνεκεν χρημάτων. Like the common phrase τοῦτου γ' ἕνεκα,='as far as money is concerned.'

§ 4.

l. 2. καί κως. See on V. § 1.

l. 5. ἐόντα προσδόκιμον, 'was expected.'

l. 7. πλὴν κάρτα βραχέος, from neuter βραχὺ, used as a substantive, 'except a very shallow [piece] just round the extreme edges.'

l. 9. *καταδήσας*. Before the invention of locks for boxes, they were usually corded and secured with a knot. Odysseus (Od. 8. 447) is said to have fastened his treasure-chest with a knot which Circe taught him how to make.

l. 11. *πολλὰ*, adverbial, 'though the prophets, and his friends too, vehemently dissuaded him.'

l. 13. *αὐτὸς ἀπιέναι*, his own journey is thus distinguished from the mission of Maeandrius.

πρὸς δέ, 'and, what is more,' ('*praeterea*'). He did so 'although his daughter had seen a vision.'

l. 17. *παντοίῃ ἐγίνετο*, lit. 'became of every sort:' like Proteus, turning himself into various shapes to effect his purpose. A graphic phrase to express 'tried every means,' '*nihil non tentavit*.' We might render it by a metaphor, equally graphic, though of very different origin: 'left no stone unturned.' The *sense* of the phrase thus being equivalent to, 'she tried,' or, 'she entreated,' the infinitive *μὴ ἀποδημήσαι* follows naturally.

l. 19. *ἐπεφημίζετο*, 'uttered her boding words after him.' *φήμη*, 'a voice,' has also the meaning of the omen connected with any utterance, whether bad or good. The adjectives *εὐφημος* and *δύσφημος* illustrate this.

l. 21. *ἐπιτελέα ταῦτα*, viz. his safe return, although it implied her enforced maidenhood.

l. 22. Join *βούλεσθαι* . . . ἢ ἴσπερ ἴσθαι, the clause introduced by ἢ follows directly upon *βούλεσθαι* in the sense of 'malle,' and not upon *πλέω*. We should rather expect *πολλὸν* than *πλέω*, as there is no real comparison between two different periods of time: but *πλέω* here takes its colouring from the general tone of the sentence, which is the comparison between virginity and orphanhood, with a preference for the former.

l. 25. *ἐν δὲ δὴ*, like *πρὸς δέ*, sup. '*atque in his etiam*.'

l. 28. τῶν κατ' ἐωυτὸν, 'of his contemporaries.' See Curt. § 459. B. b.

l. 30. ὅτι μὴ = 'nisi.' Curt. § 633 b. The Sicilian despots alluded to are the brothers Gelo and Hiero.

l. 32. μεγαλοπρέπειαν, accusative of reference, Curt. § 404.

l. 33. οὐκ ἀξίως ἀπηγγήσιος, 'in a way not fit (i.e. too horrible) to recount.'

l. 36. ἐόντας ἐλευθέρους. The participle gives the reason, 'that they were free.'

l. 38. ποιεύμενος εἶχε. One might say, ἐν ἀνδραπόδων λόγῳ ἐποιέετο, or εἶχε. But here εἶχε gives rather the sense of 'continuing to do it:' as, above, εἶχε ἐτοίμας.

l. 41. ἀνιὲς αὐτοῦ, 'as he himself exhaled moisture from his body.' The drops which the sun drew from the surface of the exposed body served as a sort of anointing (χρίσθαι), and thus the warning of the dream came true.

VI. THE STORY OF ZOPYRUS.

§ 1.

l. 2. περὶ πολλοῦ ποιέεται, 'sets great store on,' lit. places above much, Curt. § 466 B b.

l. 3. πολλοῦ τιμῶτο, genitive of price.

l. 6. ἐς τὸ πρόσω, lit. 'are honoured up to an advance of greatness;' this is really equivalent to two ideas; sc. 'honorantur, et ad insignem magnitudinis gradum evehuntur.'

l. 8. εἰ δ' ἐωυτὸν, 'unless he should go over to them as a deserter, having disfigured himself.' This may serve for a translation, but grammatically εἰ δ' introduces a fresh protasis, the apodosis of which is not expressed. 'He

did not think he could gain the city in any other way; *but if* he should desert to them [he thought he might succeed].'

l. 9. ἐν ἐλαφρῷ ποιησάμενος, 'making light,' sc. of the self-sacrifice and pain.

l. 10. λωβᾶται λώβην. See Curt. § 400. a. This particular use of the verb with accusative of identical form is called by grammarians '*figura etymologica*.'

l. 12. μαστιγώσας. We might expect ματιγώσάμενος, as the action was performed on himself; but the participle is assimilated in voice with ἀποταμών and περικείρας.

l. 16. ὃ τι ποιήσαντα, as we should say, 'For what deed?' lit. having done what? The accusative is governed by λωβήσαιο, to be supplied from ὁ λωβησάμενος.

l. 17. οὐκ ἔστι οὗτος ἀνὴρ, 'such a man exists not, save thee.' Cf. Hom. Od. 6. 201 οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται. For this force of ὅτι μὴ see above, V. § 4.

l. 18. ὧδε διαθεῖναι, 'so to treat,' lit. to put in such a condition.

l. 19. αὐτὸς ἐγὼ ἐμεωυτὸν, sc. τάδε ἔργασμαι.

l. 21. καταγελᾶν, not uncommonly used in Herodotus with the dative. Elsewhere it is found with the genitive.

l. 25. παραστήσονται, 'surrender themselves,' lit. come over to our side.

l. 26. ἐξέπλωσας, lit. 'sailed away from.' We may translate, 'taken leave of your senses.'

l. 28. περιείδες, sc. ποιήσαντα, 'wouldest not have suffered me to do it.' περιορᾶν gets this notion from the idea of looking round or beyond something, instead of looking straight at it: so 'to be careless about,' 'make light of,' 'overlook.'

ἐπ' ἐμεωυτοῦ βαλόμενος. This phrase is supposed by some to mean, 'having taken it upon myself,' i.e. on my

own individual responsibility. It is more likely an extension of the expression *ἐς θυμόν τι βάλλεσθαι*, common in Herodotus, and resembling the Homeric *ἐν φρεσὶ βάλλεο σῆσι*, II. i. 297. Translate then, 'having pondered it with myself alone.' Schweighäuser renders, '*Secum solo deliberare. Rem in animo suo ultro citroque iactare.*'

l. 29. ἢν μὴ τῶν σῶν δεήσῃ, 'unless there be a want of thy (co-operation).' '*Nisi ea quae sunt tuarum partium mihi defuerint.*' The same construction is seen in the common phrase πολλοῦ δεῖ.

l. 30. αἰρέομεν, he speaks as if the taking of Babylon were already beginning.

ὥς ἔχω, 'just as I am.'

l. 35. ἀπὸ ταύτης ἐς δεκάτην, 'on the tenth day from this.'

l. 36. τῆς ἀπολλυμένης, lit. 'of which perishing there will be no account,' i. e. that part of the army which can best be spared, 'the loss of which is of no importance.'

l. 41. ἔπειτεν, the Ionic form for ἔπειτα. Cp. ἔνεκεν and ἔνεκα.

κάτισον. Herodotus uses *κατίζειν* both transitively and intransitively.

l. 43. ἐχόντων, imperative, = '*gerant.*'

τῶν ἀμυνούτων (ὅπλων), 'defensive weapons.' Fut. particip. act. from ἀμύνω.

l. 44. τοῦτο, sc. τὸ ἐγχειρίδιον. εἶν has the force of an imperative, Curt. § 577. So *κελεύειν* below.

l. 51. βαλανόγρη is a key which catches (*ἀγρεῖ*) the pin (*βάλανος*), that passes through the door bolt (*μοχλός*). When the pin is lifted the bolt can be moved backwards or forwards.

§ 2.

l. 1. ἐπιστρεφόμενος, i. e. turning round, like a man who fears that he is being watched or pursued.

l. 3. κατὰ τοῦτο, 'at that spot,' sc. τῶν πύργων.

l. 5. τίς εἴη . . . στευ δέομενος. This combination of direct and indirect interrogative pronouns is common in Homer. Cp. Od. i. 171 τίς πόθεν εἰς ἀνδρῶν, πόθι σοι πῶλεις ἡδὲ τοκῆς | ὀπποίης δ' ἐπὶ νηὸς ἐλήλυθας;

l. 8. τὰ κοινὰ, 'the general assembly.' Cp. τὰ τέλη, meaning 'the magistrates.'

l. 9. κατοικτίζετο, 'made his complaint.'

l. 11. διότι συμβουλευσαι. The infinitive follows διότι because the sentence is in *oratio obliqua*. Cp. Hdt. 3. 55 τιμᾶν Σαμίους ἔφη διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων.

l. 12. ἐπεὶ τε. Notice the Epic use of τε, which is here not copulative, but only emphatic. Cp. οἷός τε in Attic.

l. 13. ἦκω μέγιστον ἀγαθόν. Cp. for a similar expression, Hom. Od. 3. 306 τῷ δέ οἱ ὀγδοάτῃ κακὸν ἦλυθε δῖος Ὀρέστες = 'came as a curse.'

l. 17. διεξόδους, 'ins and outs.' The whole of the sun's track is called ἡ ἡλίου διέξοδος, Hdt. 4. 140. So here διεξοδοὶ βουλευμάτων mean '*Viae et rationes consiliorum*.'

l. 22. τῶν ἐδέετο σφείων, 'what he asked of them.' δεσθαι is used with genitive of person and thing. Cp. καὶ σεν δέομαι μὴ δεσθαι ἀνόμων, Hdt. i. 8.

l. 27. τοὺς χιλίους, those thousand men that Darius was to post on the tenth day at the gate of Semiramis.

l. 29. παρεχόμενον, 'making his deeds as good^{er} as his words.'

l. 32. ἐπιλεξάμενος, 'having picked out' some of the Babylonians: partitive genitive; Curt. § 412.

l. 35. ἐν στόμασι εἶχον, 'had his name ever on their lips.' αἰνέοντες is a necessary addition, for the phrase ἐν στόμασι ἔχειν may be used where the subject of conversation is in disfavour: as, e.g. Miltiades, Hdt. 6. 136 Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδην ἀπονουστήσαντα εἶχον ἐν στόμασι.

l. 39. πάντα ἦν Ζώπυρος, as we say, 'Zopyrus was everything' or 'all in all.'

l. 41. ἀπεδέδεκτο, '*constitutus erat*,' (ἀποδεικνύναι).

§ 3.

l. 6. ἐσῆκε, from ἐσίημι.

l. 8. Ζεὺς Βῆλος. Bel (Baal) was the name of the Sun-god worshipped by the Babylonians. Herodotus gives a description of his temple in B. i. 181.

l. 10. ἔμαθον προδοδομένοι, 'learned that they had been betrayed.'

l. 11. τὸ δεύτερον, B.C. 519. The first capture by Cyrus (B.C. 538) is described above, III. § 8.

l. 12. τοῦτο μὲν . . . τοῦτο δέ, see note on I. § 2.

l. 13. περιεῖλε, '*dirui*,' lit. '*circumcirca sustulit*.'

VII. DARIUS AND THE SCYTHIANS.

§ 1.

l. 3. ἐξόν τοι . . . ποίειν, 'when it is in thy power to do the opposite of this.' τῶνδε is equivalent to τοῦ αἰεὶ φεύγειν. ἐξόν, absol. accus., see Curt. § 586.

l. 5. σὺ δέ . . . μάχεσθαι, apodosis to εἰ μὲν γάρ. So below εἰ δέ συγγινώσκει . . . σὺ δέ ἐλθέ. μάχεσθαι has the force of the imperative.

l. 8. γῆν τε καὶ ὕδωρ. To bring presents of earth and water was equivalent to making complete submission, symbolising the surrender of every possession.

l. 12. νεώτερόν τί εἰμι ποιήσας, 'have I done anything more unusual.'

l. 13. ὅτι δὲ, 'but the reason why I do not at once give battle.'

l. 16. ἀλώῃ, (ἀλίσκομαι), refers to ἄστυα, and καρῇ, (κείρω), to γῇ πεφυτευμένη. 'In fear for which, lest they be taken or ravaged, we might lose no time in joining battle with you.' ταχύτερον (in Attic θάσσον) means 'sooner' than we otherwise should.

l. 17. ἐς τοῦτο, i. e. to battle.

l. 21. εἴτε καὶ οὐ, and not μὴ, because οὐ is closely bound up with the single word μαχησόμεθα. So εἰ δὲ ταῦτα οὐ ποιήσουσι, Hdt. 7. 9.

l. 22. ἢν μὴ ἡμέας λόγος αἰρέῃ, 'nisi nobis ratio suaserit.' Similar formulas in Herodotus are ὥς ἐμὴ γνώμη αἰρέει, and οὐδὲ λόγος αἰρέει followed by accusative and infinitive. αἰρέῃ=lit. 'catch,' or, 'convince.'

l. 25. Ἰστίη, (Ἑστία, Vesta), possibly in the cult of this goddess the Scythians show themselves as fire-worshippers in some shape or other.

l. 28. ἀντὶ δὲ τοῦ, 'and in return for thy saying that thou wast my master, I bid thee "go hang." κλαίειν λέγω is like χαίρειν λέγω. Cp. Horace, Sat. 1. 10. 91 'iubeo plorare.'

§ 2.

l. 1. τέλος, used adverbially, like ἀρχήν, 'at last.'

l. 5. τὸν νόον, 'the import.'

l. 8. τὸ ἐθέλει, 'what the gifts intend to tell.' Cp. Hdt.

6. 37 τί θέλει τὸ ἔπος εἶναι; 'Quid sibi vult hoc verbum?'

l. 11. εἰκάζων. This participle can agree neither with Δαρείου nor γνώμη, but it follows a *constructio ad sensum*, as though the words had run Δαρείος ἔγνω.

l. 12. τὸν αὐτὸν ἀνθρώπων, Curt. § 436 b.

l. 14. οἶκε, Ionic form for ἔοικε, (εἶκω).

τοὺς δὲ δίστους, 'and the arrows they surrender, as (representing) their own means of defence.'

l. 15. Δαρεΐω, 'by Darius.' More usually ὑπὸ Δαρείου.

l. 16. συνεστήκεε, 'clashed.' See III. § 11 ad init.

l. 17. τῶν τὸν Μάγον κατελόντων. See Introd. to Chap. VI. (Story of Zopyrus).

l. 25. τεταγμένοισι, not to be confounded with the gen. absolute. It is the so-called dativus commodi. 'A hare ran right through into the midst *for* the Scythians;' or, as we should say in familiar language, 'the Scythians had a hare run down the middle of their lines.' The same dative is used even of inanimate things in Homer. Cp. Od. 9. 149 κελσάσῃσι δὲ νηυσὶ καθελομένῃσι πάντα.

l. 26. διήϊξε, from διαΐσσω.

l. 28. βοῇ χρωμένων=βοώντων. A favourite periphrasis in Herodotus, so κόμφη χρῆσθαι and ἀρπαγὴ χρῆσθαι.

l. 30. πρὸς τοῖσπερ, sc. his nearest attendants, with whom he commonly conversed.

l. 33. ὥς ὦν οὕτως, 'since then these things do now seem so to be in my judgment also.' With δοκέοντων supply τοιῶν.

l. 37. λόγῳ ἠπιστάμην, 'knew by report.'

ἀπορίην τῶν ἀνδρῶν. Not, as it would ordinarily mean, 'the difficulties these men are in,' but 'the impracticable nature of' or 'difficulty of dealing with.' So Hdt. 4. 46 Σκίθαί ἀμαχοί τε καὶ ἄποροι προσμίσγειν.

l. 40. ἐκκαύσαντας, 'having lighted up.'

l. 41. τοὺς ἀσθενεστάτους ἐς, 'feeblest for enduring.'

l. 42. ἐξαπατήσαντας. The full meaning of the word must be, 'leaving them behind under some false pretence.'

l. 45. τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι=*quod nos possit perdere.*

§ 3.

l. 3. τῶν ἤν . . . λόγος. Almost the same phrase as in VI. § 1 στρατιῆς τῆς οὐδεμίας ἔσται ὥρη ἀπολλυμένης, where see note.

l. 8. προφάσις, still in the government of εἵκεν.

l. 9. τῷ καθαρῷ τοῦ στρατοῦ, 'the effective part of the army.'

l. 14. οὔτω δὴ . . . φωνῆς, 'raised a far louder noise.' τῆς φωνῆς seems to be a partitive genitive; and the construction must be distinguished from the ordinary ἵεναι φωνήν.

l. 16. κατὰ χώραν, 'in the same place,' 'on the [original] ground.'

l. 19. τὰ κατήκοντα, 'suitable words,' of explanation and entreaty.

VIII. STORY OF THE PEISISTRATIDAE.

§ 1.

l. 1. τῶν παράλων. The men of the coast, consisting mainly of merchants and sailors, were led by the Alcmaeonid Megacles, son-in-law of the Sicyonian tyrant Cleisthenes; Lycurgus was the leader of the men of the plain, the occupiers of land on the banks of the Cephissus; Peisistratus espoused the cause of the men of the mountains, who were for the most part tillers of the soil, vine-dressers, or shepherds.

l. 4. καταφρονήσας has not here its usual force of 'despising,' but stands simply as a stronger form of φρονέειν, as καταδοκέειν (in Herodotus) of δοκέειν. Translate, 'pondering over,' and so 'forming designs upon.'

1. 6. τῷ λόγῳ, 'avowedly.' He pretended to be the champion of the mountaineers; he really was aiming at the sovereignty.

1. 10. δῆθεν, like Lat. '*scilicet*,' has an ironical force, = 'forsooth.'

1. 12. Μεγαρέας. The Megareans had possessed themselves of Salamis, and the expedition here alluded to was undertaken for its recovery. Nisaea was the harbour of Megara.

1. 20. τιμὰς, 'offices,' 'magistracies.'

1. 21. ἐπὶ τοῖσι κατεστέωσι, 'maintaining the existing institutions.'

§ 2.

1. 1. τῷτὸ φρονήσαντες, '*consentientes*;' 'having made agreement together.'

1. 3. οὕτω μὲν ἔσχε, 'this is the way he got possession of;' referring to his first success.

1. 6. ἐκ νέης, = '*denuo*.' So we have ἐξ ὑστέρης, ἐξ ἀπροσδοκήτου.

1. 7. περιελαυνόμενος, 'hard driven,' '*agilatus*.'

1. 8. οἱ τὴν θυγατέρα, 'his daughter.' The enclitic is drawn out of its natural place by the influence of the verb.

1. 9. ἔχειν γυναῖκα, 'to have to wife.'

ἐπὶ τῇ τυραννίδι, 'on the condition of [holding] the sovereignty.'

1. 11. ἐπὶ τῇ κατόδῳ, 'with a view to his return,' sc. from banishment. So οἱ κατιόντες.

1. 12. Παιανίδι. The hamlet Paeania belonged to the Pandionic tribe; it was situated on the eastern side of Mount Hymettus.

1. 13. μέγαθος, 'in height wanting only three spans from four cubits,' lit. leaving short three spans.

l. 16. *προδείξαντες* . . . *ἔχουσα*, 'having shown her, i. e. taught her how to assume a carriage, such as she was sure to look most attractive with.'

οἶόν τι is governed directly by *ἔχουσα*, and *εὐπρεπέστατον* is an adverb qualifying *φανέσθαι*.

l. 24. *δήμους*, the outlying hamlets, in contradistinction to *οἱ ἐν τῷ ἄστεϊ*.

§ 3.

l. 2. *περιείπε*, 'treated.' So *τρηχέως περιέσποντο*.

l. 4. *ἀπαλλάσσετο*. This took place 549 B.C. The first exile belongs to the year 555 B.C., the return to 550 B.C.

l. 9. *οἱ ἐκ τοῦ ἄστεος*. We might expect *οἱ ἐν τῷ ἄστεϊ*, but the word *ἀπίκοντο* is to follow, and the writer wishes to speak about the Athenians *in* the city, coming *out* of the city, which would be expressed in full, *οἱ ἐν τῷ ἄστεϊ ἐκ τοῦ ἄστεος ἀπίκοντο*. But the Greek idiom is able to make a sort of concentrated form of these two statements, by shifting a clause that should naturally go with the verb into close connection with the article. As a result of which we get *οἱ ἐκ τοῦ ἄστεος στασιῶται*. Cp. Hdt. 7. 37 *ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανὴς ἦν*.

l. 11. *πρὸ ἐλευθερίας*, where we should expect the conjunction *ἥ*. See Curt. § 454 c.

l. 18. *κατιόντας*, 'the returning exiles.' Cp. sup. *ἐπὶ τῇ κατόδῳ*. So *κατέρχομαι*, in Arist. Ran. 1165.

l. 19. *ἐς τὸ αὐτὸ συνιόντες*, '*eundem in locum congressi*, (sc. *cum hoste*),' 'meeting them.'

l. 20. *Παλληνίδος*, 'of Pallene;' this was one of the hamlets in the neighbourhood of Athens, near Acharnae, between Pentelicus and the northerly spur of Hymettus.

l. 21. *ἔθεντο ὄπλα*, 'piled arms;' equivalent to 'took up a position.'

- l. 25. βόλος, 'the cast of the net' has been made.
- l. 26. οἰμήσουσι, 'will sweep in.' οἰμῶν is used for the swoop of a hawk upon a dove in Il. 22. 140.
- l. 28. συλλαβῶν, exactly corresponding to the Latin equivalent, 'having comprehended.'
- l. 30. ἄριστον. The mention of dice-playing and the *siesta* (ὑπνος) makes it probable that ἄριστον is here not the early Homeric breakfast, but the mid-day lunch, which became the practice in later times. The early breakfast was called ἀκράτισμος.
- l. 31. μετεξέτεροι, 'some of them;' this is further divided into οἱ μὲν and οἱ δέ.
- l. 35. μήτε . . . τε, equivalent in meaning to '*non solum non . . . sed etiam.*' With this use of the conjunctions cp. Hdt. 5. 49 οὔτε γὰρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ὑμεῖς τε ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς. Here, the design of Peisistratus is not only that the Athenians should never rally again, but, more than that, that they should be dispersed. The optative which follows ἐπιτεχνᾶται must be explained from the fact that ἐπιτεχνᾶται is really the *historic* present.
- l. 36. τοὺς παῖδας, three in number.
- l. 43. τῶν μὲν αὐτόθεν, sc. from the silver mines at Laurium; the revenues that came in ἀπὸ Στρυμόνος must be the proceeds of the gold mines in Thrace.
- l. 46. Ἀλκμαιωνίδεω, sc. Megacles. The Athenians who had fallen were, of course, from the number of the οἱ ἐκ τοῦ ἄσπετος.

§ 4.

- l. 3. ἐναργεστάτην, 'most vivid,' used in Homer, Od. 4. 841, of visions that were clear and unmistakably real.
- l. 5. τέσσαρα, sc. B.C. 514-510. Herodotus evidently does not adopt the popular view, celebrated by the Greek

lyrists, that Harmodius and Aristogeiton were really the deliverers of Athens. He would rather accredit the Alcmaeonidae with that work.

l. 6. *προτέρη* governs the genitive *Παναθηναίων*, 'in the night before the Panathenaea.'

Παναθηναίων. The greater Panathenaea, celebrated every four years, was the grandest of the Attic festivals, and was held in honour of Athena Polias. It was said to have been instituted by Erichthonius, and remodelled by Theseus, on the occasion of his uniting the scattered commonalty of Athens. The feast lasted four days, and the most splendid feature in it was the grand procession on the last day.

l. 8. *οἱ ἐπιστάντα*, 'standing over him.'

l. 10. *τλήθι*. Notice the intentional jingle in the first line, which has thus been rendered in Latin, 'Fortiter haec leo *fer*, quamvis *fera*, quando *ferendum* est.'

l. 12. *φανερὸς ἦν ὑπερτιθέμενος*, 'he openly submitted it.'

l. 13. *ἀπειπάμενος*, 'having sought to avert,' lit. having refused, or said No! to, viz. by performing expiatory sacrifices. The details of the whole story are given in Thuc. 6. 54-58. The time of the Panathenaea was chosen, because then the citizens might appear in arms.

§ 5.

l. 3. *φεύγοντες*. See § 3 ad fin.

l. 5. Join *πειρωμένοισι κατὰ τὸ ἰσχυρὸν*, 'though trying with might and main.'

l. 6. *προσέπταιον*, 'met with sore disaster.'

l. 7. *Λειψύδριον* was an insignificant place, on one of the spurs of Mount Parnes, that separates Attica from Boeotia, and near the hamlet of Paenia. It was, no doubt, an *ἐπιτειχισμός*, like that of Agis at Decelea.

1. 10. Ἀμφικτυόνων. This word is probably the same as ἀμφικτύονες, or the 'dwellers round about.' These associations of neighbouring tribes, to promote mutual intercourse and to protect a common temple, were of very early origin. The most famous of these associations was the Amphictyonic League, that had its meetings near Thermopylae in the autumn, and at Delphi in the spring, at which meetings representatives from various states, called Pylagorae and Hieromnemones, attended. Besides pledging themselves to certain acts of international comity, the representatives undertook to protect and preserve the temple at Delphi. This temple had been burned down in B.C. 549, and the Alcmaeonidae τὸν ἱερὸν μισθοῦνται ἐξοικοδομῆσαι, 'contract for the building of the temple:' *templum conducunt aedificandum.*

1. 12. χρημάτων εὐ ἤκοντες. See on I. § 2. l. 17.

1. 14. παράδειγμα is the 'specification,' which the contractors had to carry out.

τά τε ἄλλα, καὶ . . . ἐξεποίησαν, lit. 'both in other respects . . . and also they built its front,' etc. This is a short way of saying, 'they exceeded the specification in many points and also in this that they built,' etc. It is worth while comparing with the form of sentence, Hdt. 6. 21 Ἀθηναῖοι ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει, τῇ τε ἄλλῃ πολλαχῇ, καὶ δὴ καὶ ποιήσαντι Φρυγίῳ δράμα Μιλήτου ἀλώσειν . . . ἐξημίωσάν μιν.

1. 15. συγκείμενόν σφι, 'when it had been agreed on between them,' accus. absol., Curt. § 586.

πῶριος λίθος seems to have been a common kind of marble, greatly inferior to the Parian.

§ 6.

1. 3. ὅκως ἔλθοιεν=*quoties advenirent.* ὅκως being equivalent here to ὅποτε.

l. 4. *χρησόμενοι*. The middle voice means '*oraculum consulere*,' 'to get an oracle uttered for oneself;' the active *χρᾶν* is '*oraculum edere*,' of which the direct passive is used. Cp. *μαντεύματα δ τοῦδ' ἐχρήσθη σώματος*.

προφέρειν = '*obŏicere*.'

l. 6. *πρόφαντον* is used here as a noun, in the sense of the more ordinary *λόγιον* or *θεοπρόπιον*.

l. 10. *πρεσβύτερα*, 'more important.' Similar is the use of the verb *πρεσβεύεσθαι*, and with it may be compared the Latin '*antiquius*.'

l. 12. *ἀπέβησε*, transitive aorist, 'disembarked.' 'Phalerum is the most ancient, as well as it is the most natural, harbour of Athens. It is nearer than Piraeus to the city, and the Cephissus and Ilissus, between which Athens is placed, lead into it. The Piraeus seems not to have been used as a port till the time of Pericles.' Rawlinson.

l. 15. *αὐτοὺς* is equivalent to *Θεσσαλοὺς*, suggested by *Θεσσαλῆς*.

l. 16. *κοιῇ γνώμῃ*, 'a public vote.'

l. 17. *ἵππος*, fem., in the collective sense = 'cavalry.'

l. 19. *ἐμμηχανέατο*, so Herodotus gives *ἐβουλέατο* for *ἐβούλοντο* and *ἀπικέατο*, *ἐγινέατο*, etc.

l. 24. *κατέρξαν ἐς*, 'cooped them up into,' i. e. drove them back upon.

l. 26. *ἀπήλλαξε*, 'so fared,' lit. came off.

ταφαί, in the plural, is sometimes used for the burial place of one person: so *Ἀμασις ἐτάφη ἐν τῇσι ταφήσι*, Hdt.

3. 10. Cp. Soph. Aj. 1090 *ἐς ταφάς*.

l. 27. *Ἄλωπεκαί*, one of the hamlets of Athens, on the N. E. of the city.

l. 35. *ὥς εἶχον* = '*e vestigio*,' 'at once.'

l. 38. *Πελασγικῇ*, i. e. the Acropolis, which the Pelasgi were said to have fortified for the Athenians.

§ 7.

l. 1. καὶ . . . ἐξεῖλον=*'neutiquam eiecissent Pisistratidas Lacedaemonii.'*

l. 2. ἐπέδρη, Attic ἐφέδρα,=*'obsidio.'*

l. 5. Join ἂν ἀπαλλάσσοντο, 'after a few days' siege they would have departed, had not an event occurred.' This would be the most natural way, viz. εἰ μὴ συντυχίη ἐπεγένετο, instead of which a new sentence is begun, νῦν δὲ συντυχίη κ. τ. λ.

l. 7. ὑπεκτιθέμενοι, 'in the act of being removed.'

l. 10. ἐπὶ μισθῷ τοῖσι τέκνοισι. The construction seems very uncertain: apparently ἐπὶ governs τέκνοισι and μισθῷ is in predicative apposition; the whole clause meaning, 'they surrendered themselves on condition of [recovering] the children as their pay, on those terms which the Athenians liked, viz. that they should quit.'

ἐπ' οἷσι is neuter, and does not agree in any way with τέκνοισι.

l. 14. τριήκοντα. Peisistratus seized the sovereignty B.C. 560, and died B.C. 527, having reigned nearly seventeen years out of the thirty-three. Hippias reigned fourteen years before the death of Hipparchus (B.C. 514), and four afterwards. He was expelled B.C. 510.

IX. THE BATTLE OF MARATHON.

§ 1.

l. 1. Καύστριον. The Cayster rises in Mount Tmolus, and, passing through the fertile plain between Tmolus and Messogis, empties itself into the sea by Ephesus.

l. 2. ἀπίκοντο, sc. at Sardis.

l. 6. τὸ δὲ μὴ λεηλατήσαι. The subject to the sentence is τότε, 'this prevented their sacking the city after having taken it.'

l. 7. ἔσχε has the force of 'cohibuit.'

l. 8. καλάμιναι. 'In Eastern capitals the houses are still rarely of brick or stone. Reeds and wood constitute the chief building materials. Hence the terrible conflagrations which from time to time devastate them.' Rawlinson.

l. 11. ἐπενέμετο, 'spread over.' In Aesch. Ag. 485, used of 'growing encroachment.' In Hdt. 3. 133, of 'a spreading and devouring ulcer.'

l. 13. ἀπολαμφθέντες. The Ionic forms from λαμβάνω retain the μ in several instances, instead of changing to η, as λάμψομαι, λέλαμμαι, ἐλάμφθην. Translate here, 'cut off on all sides.'

l. 14. For ὥστε with participle (as here ὥστε νεμομένου); see Curt. § 558. There is a similar use with ὡς and ὥσπερ.

l. 16. Πακτωλόν. The gold-dust of Pactolus was celebrated at an early period; cp. Soph. Philoct. 393 ὀρεστέρα γὰρ ἂν τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις. By the time of Augustus it appears to have been exhausted.

l. 19. ὁ δὲ, sc. Ἔρμος, 'empties into the sea.'

l. 26. ὑπὸ νύκτα, = 'sub noctem.'

l. 27. Σάρδεις. This plur. nom. is written also Σάρδιες and Σάρδεις.

l. 28. Κυβήβη. This 'great' or 'sacred' mother of the gods was worshipped in various places and under different forms. She was the representative of the generative powers of nature, and the orgies that accompanied her worship were notorious for licence and excess. In Phrygia she was known as Ma. In the times of Hannibal she

found her way to Rome under the title of Magna Mater.

τὸ σκηπτόμενοι, 'making a pretext of which.' So Hdt. 5. 30 σκῆψιν ποιούμενος. Herodotus probably misinterprets the motives of the Persians here. No doubt the destruction of Greek temples was dictated by the true iconoclastic spirit of the Persian religion.

§ 2.

1. 3. συλλογή, 'coalition;' properly, 'collecting of troops.'

1. 4. λέγεται, impers. 'it is said.'

1. 6. καταπροΐξεσθαι, from προΐξ, 'a free gift;' προΐκα, 'freely,' i. e. with nothing to pay. 'Knowing that the Ionians would not get scot-free,' 'would pay dear.'

1. 7. μετὰ δὲ takes up πρῶτα μὲν. 'And next, when he had learned it.'

1. 9. ἀπείναι, 'shot,' (ἀφήμι). The idea was that the arrow carried a message up to heaven. By Ζεὺς Herodotus means the Persian Ormuzd. 'The Greeks identify the *supreme* god of each nation with their own Zeus. Cp. Hdt. 1. 131; 2. 55, etc.' Rawlinson.

1. 11. ἐκγενέσθαι μοι, '*mihi contingat*.' The Greek idiom sometimes employed a sort of exclamatory infinitive in an optative sense. Cp. Hom. Od. 17. 354 Ζεὺ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, | καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἦσι μενουῖα, Aesch. S. C. T. 253 θεοὶ πολῖται, μή με δουλείας τυχεῖν.

1. 14. μέμνηο. A form of the imperative implying a present, not in use, μέμνομαι. Cp. μεμνώμεθα, Hdt. 7. 47, Hom. Od. 14. 168.

§ 3.

1. 1. ἐν σοί ἐστι, 'it lies with thee.'

l. 2. *λείσθαι*, middle voice, 'to leave a memorial for thyself.'

l. 4. *λείπουσι*, the present tense, because the effect is still lasting of what they left behind them.

l. 5. *ἐξ οὗ* = '*ex quo*,' 'from the time when.'

l. 7. *δέδοκται*, 'it has been decided,' sc. by the Persians.

l. 8. *οἷη τέ ἐστι*, 'it is able;' lit. it is just the sort [of city] as to, etc.

l. 10. *ἐς σέ τι*, 'to thee in a way,' 'to thee more or less.'

l. 11. *πραγμάτων* is genitive after *κύρος*, which is the object to *ἔχειν*.

l. 14. *ἔλπομαι*, 'I expect,' used of fear as well as of hope.

l. 16. *ἤν δὲ συμβάλωμεν*, 'but if we engage before any unsoundness finds its way among some of the Athenians, if the gods give us fair play, we are able to be victors in the engagement.'

l. 21. *προσθῆ*, 'give your adhesion.' Cp. Hdt. 2. 120 *τῷ λόγῳ τῷ λεχθέντι προστίθεμαι*.

l. 23. *ἀποσπευδόντων*, '*dissuadentium*;' τὴν τῶν ἀποσπευδόντων, sc. *γνώμην*.

l. 24. *τῶν ἐγὼ κατέλεξα ἀγαθῶν*. Curt. § 598. 2.

l. 27. *ἐκεκύρωτο*, 'it was settled.'

l. 28. *ἡ γνώμη ἔφερε*, '*sententia ferebat*,' '*eo tendebat*.'

l. 29. *πρυταντῆ τῆς ἡμέρης*, 'the presidency of the day,' sc. '*dies quo quis praesidet concilio*.' The command in chief devolved each day upon a different general.

l. 30. *δεκόμενος*, concessive, 'though he accepted it.'

§ 4.

l. 1. *περιῆλθε*, 'it came round,' in rotation.

l. 2. *δεξιόν*. The right wing was the special post of honour; the danger of the position consisted particularly

in the defenceless condition of the right side, the shield being carried on the left arm. The Polemarch took the post as representative of the King, whose place it had been in ancient times.

l. 6. ἐξεδέκοντο αἱ φυλαί, 'the tribes came in succession as they were numbered, keeping close to one another.' ὡς ἀριθμέοντο, refers to the order assigned every year by ballot to the tribes, according to which they were to furnish the prytanies for the year. It was the prytany of the tribe Aeantis on that day, so that they occupied the right wing. 'The democratical arrangements of the Cleisthenic constitution prevailed in the camp no less than in the city itself. Not only was the army marshalled by tribes, but the tribes stood in their political order.' Rawlinson.

l. 8. ἀπὸ ταύτης γάρ. The meaning implied by γάρ is something like this, 'the Plataeans must have rendered signal service in this battle, FOR from that day forth,' etc. The enclitic σφι, which is thus put early in the sentence, belongs grammatically to κατεύχεται.

l. 10. πεντετηρίσι. The allusion is probably to the great Panathenaic festival. The use of ἀνάγειν in the sense of 'celebrating' seems to come from the 'leading up' of processions, etc., to the temples, which were commonly built on 'high places.'

l. 12. γίνεσθαι, depends upon κατεύχεται.

l. 14. τὸ στρατόπεδον ἐξισούμενον. The word τὸ στρατόπεδον represents here the whole, of which τὸ μὲν μέσον and τὸ δὲ κέρας are the subdivisions. Accordingly, instead of using the genitive absolute τοῦ στρατοπέδου ἐξισουμένου, the writer, by an anticipative apposition, attracts the main subject into the same case as the two subdivisions, which are the subjects to ἐγίνετο and ἔρρωτο respectively. For a similar apposition cp. Hdt. 3. 95 τὸ δὲ χρυσίον τρισκαίδεκαστάσιον λογιζόμενον τὸ ψῆγμα εὕρεσκειται ἐὼν κ. τ. λ. Translate,

... 'The Athenian army being made equal in length with the Persian, the centre of it was but few ranks deep; and here the army was weakest: but each wing was strengthened with a depth of many ranks.' That is to say, the Athenians and Plataeans, with only 11,000 men, had to present a front all along the Persian line; and as the principle of all Athenian tactics was to throw their main strength upon the flanks, it followed of necessity that the centre of the army was very shallow. They seem to have entertained the English notion of meeting the enemy with 'the thin red line.'

§ 5.

l. 1. ὡς διετέτακτο, 'when [the battle] was set in array.' An impersonal passive.

l. 2. ἀπέιθσαν, '*emissi sunt*,' (ἀφίημι).

l. 3. ἦσαν. The verb is attracted here into the number of the predicate στάδιοι, instead of being in direct concord with the subject, τὸ μεταίχμιον.

l. 6. ἐπέφερον, 'charged them with,' 'attributed to them.'

l. 7. The use of καὶ before πάγχυ is not copulative, but merely emphasises πάγχυ, as elsewhere in Herodotus, καὶ κάρτα, or frequently in Attic, καὶ πάνυ. Cp. Hom. Od. ι. 318 καὶ μάλα καλὸν ἐλὼν.

It has often been doubted whether it was possible for troops to run for a mile before engaging; and we may doubtless regard it as a singular piece of perilous daring. But it must not be forgotten that, owing to the constant practice of gymnastic exercises, the Greeks may be said to have been always 'in training.' Miltiades saw that the quicker his troops got over the intervening ground, the less they would be likely to suffer from the rain of arrows poured upon them by the Persian archers.

l. 16. *Μήδων*. Herodotus uses this word often as convertible with 'Persian.' With the sentiment here expressed cp. Aesch. Pers. 23 *ταγοὶ Περσῶν . . . φοβεροὶ μὲν ἰδεῖν*, ib. 48 *φοβεράν ὄψιν προσιδέσθαι*. But the statement of Herodotus is a plain exaggeration.

l. 19. *Σάκαι*. The system of the Persians seems to have been to mass their strongest troops in the centre. The Sacae, inhabitants of the N. E. of Bactriana, were famous horsemen and archers.

l. 23. *ἔων*, from *έαω*. They joined their two wings, their centre having been, as it were, cut out and driven inland, and with these combined troops they fell upon the centre of the Persian army.

l. 27. *πῦρ αἶτεον*. So Hector cries to the Trojans, Il. 15. 718 *οἴσεται πῦρ, ἅμα δ' αὐτοὶ ἀολλές θρυντ' αὐτήν*. | *νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἦμαρ ἔδωκε | νῆας ελεῖν*.

l. 31. *ἀπὸ δ' ἔθανε*, tmesis for *ἀπέθανε δέ*.

l. 33. The *ἄφλαστον*, ('*aplustre*'), was the sweeping curve with which the wood-work of the stern ended. This curve rose considerably above the vessel's level, and was generally richly decorated.

τὴν χεῖρα ἀποκοπεῖς. Curt. § 404. Cynaegirus was a brother of Aeschylus the tragedian.

l. 37. *ἐξανακρουσάμενοι*, 'having pushed off from land.' The verb cannot have its more usual meaning here of 'backing water,' as Cynaegirus would have been unable to seize the *ἄφλαστον* of a ship, unless the stern had been pointing landwards.

l. 38. *φθῆναι*, 'to get the start of.' Sunium is the south promontory of Attica.

l. 39. *αἰρίη ἔσχε*, 'the charge was maintained;' *ἔσχε*, 'held good,' Lat. '*obstinuit*.'

l. 40. *Ἀλκμαιωνιδέων*. This partisanship would be due to the connection of the Alcmaeonidae with Hippias.

αὐτοὺς ἐπισηθῆναι, 'that they, sc. the Persians, hit upon this device.' The method of signalling with the surface of a polished shield was the same as the modern practice of sending a flash from a mirror to a distance.

l. 44. ὡς ποδῶν εἶχον, '*quantum pedibus valebant*.' Cp. Hdt. 8. 107 ὡς τάχειος εἶχε ἕκαστος.

l. 47. ἐξ Ἡρακλήτου. Their camp at Marathon had been pitched in a precinct of Heracles; and again, after marching the twenty-six miles between Marathon and Athens, they encamp in another precinct sacred to the same hero, in Cynosarges, a grassy spot on the south-east side of the city towards the Ilissus.

l. 49. ὑπεραιωρηθέντες Φαλήρου, 'lay to off Phalerum.' A graphic word for ships out at sea; lit. floating above.

l. 50. ἀνακωχεύειν, (sc. τὰς νῆας), seems to mean lit. 'having checked the course of their ships out at sea.' We may render, 'hove to.'

THERMOPYLAE.

§ 1.

l. 1. Δημάρτη. Demaratus, king of Sparta, had been banished through the intrigues of his colleague Cleomenes, and welcomed by Darius with a friendliness that was not altogether disinterested. Herodotus represents him as sincerely attached to the Persian cause; but, according to Justin, his patriotism made him but a false friend to his patron; inasmuch as he kept the state of Lacedaemon informed of the projects of the Persian king. Justin calls him '*amicior patriae post fugam quam regi post beneficia*.'

l. 6. With ὑπομένεουσι supply με.

οὐ γὰρ...οὐδὲ...οὐκ. Notice the repetition of negatives with an accumulative force.

1. 8. πρὸς ἐσπέρας. Curt. § 467 B b.
 1. 9. μὴ ἐόντες ἄρθμιοι, = 'if they be not agreed,' *'nisi fuerint inter-se concordēs.'*
 1. 10. τὸ ἀπὸ σεῦ, 'the [opinion] coming from you,' i. e. your view.
 1. 13. ἡδονῇ is used by a sort of zeugma with χρήσομαι. We should rather expect πρὸς ἡδονὴν λέγειν, or some such phrase.
 1. 14. οὐδὲν οἱ ἀηδέστερον, meaning, 'he should experience no loss of favour.'

§ 2.

1. 2. ἐπειδὴ ἀληθῆτι, 'since thou biddest me keep wholly to the truth, speaking in such a way as that one may not hereafter be detected by thee of lying.'
 1. 3. τὰ is the accusative of 'internal object,' Curt. § 401, equivalent to ἃ ψεύδεα ψευδόμενος. The use of μὴ, instead of the simple negative οὐ, may be accounted for by the fact that the passage has somewhat the character of a final sentence; as though the words had run οὕτω λέγοντα ὥστε μὴ ψευδόμενόν τινα ἀλώσεσθαι.
 1. 9. τοὺς Δωρικοὺς χώρους. He means those regions of the Peloponnese where the Dorian race preponderated.
 1. 10. ἔρχομαι λέξω, so ἔρχομαι φράσω, Hdt. 3. 102. Cp. the French *'je vais dire.'*
 1. 12. οὐκ ἔστι ὅπως, 'it is not possible that.'
 1. 14. καὶ ἦν . . . φρονέωσι, 'even though all the rest of the Greeks join thy side.' Cp. Hdt. 9. 99 οἱ Σάμιοι τὰ Ἑλλήνων ἐφρόνεον.
 1. 16. ἦν τε γὰρ τόχῳσι, 'for should they happen to take the field, only a thousand in number.'

§ 3.

l. 1. παρεξήκε, 'let pass.'

l. 2. ἀποδρήσεσθαι, from ἀποδιράσκω.

l. 8. ἔπιπτον, ἐπεσήϊσαν, ἀπῆλαινον. The force of these tenses is to suggest repeated attacks and defeats. But the Medes 'were unable to dislodge them, though they suffered terrible losses.' This means that not even the most reckless expenditure of life enabled them to take the position.

l. 11. ἄνθρωποι . . . ἄνδρες. Cp. Livy 27. 13 'Ita concio dimissa fatentium sese increpitos, neque illo die *virum* quemquam in acie Romana fuisse praeter unum ducem.'

l. 12. δι' ἡμέρης, 'right through the day.'

l. 13. τρηχέως περιείποντο, 'were roughly handled.'

l. 15. ἀθανάτους. The 'Immortals' were 10,000 picked Persian troops; so called, because their number was always kept up exactly to that sum; and if one man died, his place was instantly filled.

l. 16. κατεργασόμενοι, 'sure to make short work of them.'

l. 17. οὐδὲν πλέον ἐφέροντο, 'gained no more success than,' etc.

l. 21. πλὴθεϊ χρήσασθαι, 'to gain any advantage from their numbers.'

l. 22. ἄλλα τε ἀποδεικνύμενοι . . . καὶ φεύγοντες, i.e. 'among other exhibitions . . . they pretended to take to flight.' We should rather expect the parallel to be given by two participles or two finite verbs, than by a combination like this. δῆθεν gives the sense of 'pretence.'

l. 24. ὅπως, with the independent optative, has the meaning of indefinite frequency.

l. 26. καταλαμβανόμενοι, 'just as they were being caught.'

l. 27. ὑπέστρεφον ἄν. See Curt. § 494, obs. 1.

l. 30. Join οὐδὲν παραλαβεῖν, 'to secure nothing;' so that τῆς ἐσόδου is left dependent on πειρεώμενοι.

l. 32. κατὰ τέλεα, 'by divisions.'

l. 33. προσόδοισι, 'assaults.'

l. 37. ἐόντων refers to Ἑλλήνων, as does also σφεας, but ἐλπίσαντες to the Persians.

l. 41. ἐν μέρει, 'in turn,' = 'sua quisque vice.'

§ 4.

l. 1. ὃ τι χρήσεται, 'how he shall deal with.'

l. 10. περὶ λύχων ἀφάς. Before the invention of clocks, the times of day or night were named by various phrases like this. So in Homer, 'dinner-time,' for midday; 'ox-loosing time,' for evening, and below § 6 ἐς ἀγορῆς πληθώρη.

l. 11. ἀτραπός. The localities may be best seen by reference to accompanying sketch map, and the course of the path Anopaea traced from the Asopus to the town of Alpenus, 'the first Locrian town on the side of the Malians.'

l. 14. Ἀνοπαεα (ἄνω) means only 'high-pass.' The change of coast line, and the altered course of the rivers must be taken into account if we are to understand how Thermopylae was a narrow pass.

l. 23. ἐφύλασσον. See § 3 ad fin.

l. 26. ἡ κάτω ἐσβολή is the pass by the shore.

l. 27. ὑπὸ τῶν εἰρηται, 'by those by whom it was said [to be guarded].'

l. 28. ὑποδεξάμενοι, 'having pledged themselves,' or, 'promised to Leonidas.'

l. 29. σφεας, sc. the Persians. Join ἔμαθον ὧδε.

l. 33. ἀνά τε ἔδραμον, tmesis, 'started up.'

l. 43. κόρυμβος, 'crest,' 'rounded top.'

ἐπιστάμενοι, in a sense frequent in Herodotus, 'believing that the attack was directed principally (ἀρχὴν=originally) against them.'

l. 47. οἱ δὲ, i. e. the Persians, took no further notice of the Phocians, but passed by them and began the descent.

§ 5.

l. 2. τὰ ἱρὰ, more commonly τὰ σφάγια, 'the victims.'

l. 4. ἐπὶ δὲ, 'and besides,' or, 'and next;' taking up πρῶτον μὲν.

l. 5. ἔτι νυκτὸς, 'brought the news while it was still night.'

l. 6. τρίτοι δὲ, *τρίτος* generally introduces a climax='third and last.'

l. 9. οὐκ ἔων, 'were not for permitting.'

l. 10. διακριθέντες, 'having separated'='*solutio concilio*.'

l. 16. οὐκ εὐπρεπῶς ἔχειν. This construction follows from some participle like νομίζων, easily supplied from κηρόμενος. 'Thinking that it was not seemly for him and his Spartans,' etc.

l. 17. ἀρχὴν, adverbial; as above, § 4. l. 43.

l. 19. Θηβαῖοι. The Thebans had been the first to offer earth and water to Xerxes, and they were probably unwilling combatants at Thermopylae, and thus they are described as being detained as hostages. Perhaps the eager readiness of the Thespians was not unconnected with their jealousy of the Thebans, in whose possible disgrace they may have seen their own chance of heading the Boeotian confederacy.

§ 6.

l. 1. σπονδάς. Xerxes is described, B. 7. 54, as pouring these 'libations' from a golden cup to greet the rising sun.

l. 3. πληθώρην. See note on λύχων ἀφαί, § 4 ad init.

l. 11. ἔρυμα. This wall was at the eastern end of the defile. The Phocians had built it to resist any encroachment from the Thessalians.

l. 13. συμμίσγοντες is in exact parallelism with ὑπεξιώντες, but having been assimilated to it in case it causes a violent anacoluthon, for it refers only to the Ἕλληνες and not at all to the πολλοὶ τῶν βαρβάρων. A genitive absolute would have removed the difficulty.

l. 20. λόγος τοῦ ἀπολλυμένου, 'reckoning of the lost.'

With ἐπιστάμενοι the Greeks become once more the subject of the sentence.

l. 23. παραχρέώμενοι, sc. τοῖσι σώμασιν, 'recklessly sacrificing themselves in their desperation.'

l. 24. With ἀτέοντες cp. Hom. Il. 20. 332 Διναία, τίς σ' ὤδε θεῶν ἀτέοντα κελεύει | ἀντία Πηλειῶνος ὑπερβύμοιο μάχεσθαι;

l. 27. ἐπυθόμεν. These names were all inscribed on a pillar at Sparta, which was still standing, 600 years after the event, in the time of Pausanias.

l. 35. συνεστήκεε, 'was still being waged;' 'committe-datur.'

l. 43. τοῖσι . . . περιεῶσαι, 'those of them who still had them (sc. αἱ μάχαιραι) remaining.'

l. 45. ἐξ ἐναντίας ἐπισπόμενοι = 'ex adverso invadentes.'

l. 55. ἐν ἀλογίῃ ποιούμενον, 'making of no account.'

l. 62. αὐτοῦ ταύτῃ τῇ περ, 'just on the very spot where.'

l. 63. πρότερον ἤ, 'who had fallen before those who were dismissed by Leonidas had gone.'

SPECIMENS OF AEOLIC DIALECT.

ALCAEUS.

FRAG. I.

1. 1. Ἄρη 'in honour of Ares.'
 1. 2. κυνίαισι, (κυνέαισι), 'helmets,' properly of skin or fur.
 1. 4. κρύπτοισιν πασσάλοις, 'hide the pegs' they hang on. πασσάλοις is for πασσάλους, the Aeolic dative plural of O declension always ends in -οισι.
 1. 5. κοίλαι. This diaeresis is like the Homeric ὁμοίως for ὁμοίος.
 1. 6. σπάθαι, properly wooden blades used to press down the woof at the loom. Here the word is used for 'swords,' which are called Χαλκίδικαι, because the citizens of the Euboean Chalcis were famous workers in metal.
 1. 7. ἔργον. The 'work' they have undertaken is war.
- The reader must be careful in this and in the following Aeolic odes and idyll to notice that the system of accentuation presents a remarkable contrast to the ordinary rules of Greek accent. In Aeolic the most general rule is that the accent must be thrown as far back as the quantity of the final syllable will allow.

FRAG. 2.

1. 1. δσυνέτημι, Aeol. for δσυνετέω. By στάσω he means 'direction,' lit. position.

l. 6. *περ-έχει*. Tmesis for [ύ]περ-έχει, of which *περ* is the Aeolic form. The water in the hold is over the mast-step.

l. 7. *ζάδηλον=διάδηλον*, lit. 'with the light showing through,'='in rents.'

SAPPHO.

ODE I.

l. 1. The epithet *ποικιλόθρονος* is taken as parallel with such words as *εὐθρονος*, *χρυσόθρονος*. Others regard it as an Aeolicism for *ποικιλόφρων*, φ and θ being interchanged. This prepares us better for *δολόπλοκε*.

l. 3. *με . . . θῦμον*. The common construction of *σχῆμα καθ' ὅλον καὶ μέρος*.

l. 5. *κατέρωτα=καὶ ἐτέρωθι*.

l. 6. The meaning in *ἀτοισα* is simply that of 'hearing'; *ἐκλυες* adds the idea of 'listening' as well. *πήλυι=τήλοσε*. With the sentiment cp. Aesch. Eum. 237 *κλύει δὲ καὶ πρόσ-ωθεν ὦν θεός*.

l. 11. *ὠράνω αἴθερος*. Notice the unusual synizesis

l. 16. *δηδτε=δὴ αὐτε*.

κἀλημι=καλέω. Notice the indicative in *oratio obliqua*.

l. 18. *τίνα*. Here the goddess begins speaking in her own person.

l. 19. *μαῖς=μᾶς*, from *μάω*. In verbs in -*αω* the 2nd pers. sing. of present is written in Aeolic with iota *adscript* not *subscript*.

l. 20. *ἀδικήει*. For *ἀδικέει*, *ἀδικεῖ*. So in Alcaeus we find *ποθήω*.

l. 22. *ἄλλα*. Aeolic accentuation for *ἀλλά*, introducing the apodosis,='yet.' So *φίλει* is written for *φιλεῖ*.

ODE 2.

1. 5. γελαίσας, Aeolic for γελαίσσας.
 1. 7. εἶδον=εἶδον, εὔ standing for εφ, as in εὔαδε.
 1. 8. οὐδὲν φῶνας εἴκει, 'not a sound of voice comes from my lips.'
 1. 9. καμ-ῆαγε=κατέαγε. The initial digamma in *φέαγε* prevents elision.
 1. 11. ὀππάτεσσι, irregular dative from ὀππα, Aeolic for ὀμμα.
 1. 13. ἰδρως in Aeolic is feminine.
 1. 14. ἄγρει stands for αἰρεῖ.
 1. 15. τεθνάκην for τεθνάκειν, infin. from τεθνάκω or τεθνήκω, a new present in ω derived from the perfect. So δεδοίκω, etc.
 ὀλίγω ἐπιδεύην, 'to want but little.'
 1. 16. ἄλλα. If this reading be right, it is for ἤλει, 'mad.'

THEOCRITUS (IDYLL 28).

This Idyll of Theocritus is written in Aeolic dialect, and is identical in metre with some of the verses of Alcaeus, as e. g. μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω, with which we are familiar through Horace's translation, '*nullam, Vare, sacra vite prius severis arborem.*' The verse is variously described as 'Versus Asclepiadeus maior,' or 'Tetrameter choriambicus catalecticus cum basi.'

⏏ ⏏ | ⏏ ⏏ ⏏ - | ⏏ ⏏ ⏏ - | ⏏ ⏏ ⏏ - | ⏏ ⏏ |

1. 1. Join δῶρον γύναιξιν, 'a gift for women.'
 1. 3. θέρσεισα=θαρσοῦσα, from a form in -μι, θέρσημι.
 ὁμάρτη=ὁμάρτει, 'accompany.' The city of Neleus is Miletus.
 1. 4. καλάμῳ. Perhaps, like the Romulean palace in Virg. Aen. 8. 654, this temple of Aphrodite had a roof

of straw. Notice the lengthening of the first syllable in ἀπάλω, as if the π were doubled.

l. 5. τυῖδε, 'thither.'

l. 6. ἔδων lies as it were loosely between the two finite verbs; it is in apposition grammatically only to the subject of τέρψομαι, and it governs Νικαίαν.

l. 9. δῶρον . . . ὀπάσομεν, 'we shall bring as a gift to the hands of Nicias' wife.' With Νικιάα ἄλοχος cp. 'Priamēta coniunx,' Ov. Met. 13. 513.

l. 11. ὀδάτινα, i. e. 'clear as water,' 'transparent.'

l. 12. He wishes that the ewes may offer their fleeces for shearing twice in the year to meet the needs of Theogenis, who is such a busy spinner that one yield of wool would not be enough.

l. 15. 'For I should not like to send thee, being from our land, to the home of an awkward or idle dame.'

l. 16. ἔσσαν seems to be the true Aeolic form for οὔσαν, as if the participle was declined on the scheme of εἶς, ἔσσα, ἐν, instead of ὄν, οὔσα, ὄν.

l. 18. μέλον. He means Syracuse, founded by Archias of Corinth, B. C. 734.

SPECIMENS OF DORIC DIALECT.

THEOCRITUS.

IDYLL I.

In this Idyll, Thyrsis, a shepherd, sings, at the request of a goatherd, the tale of the death of Daphnis, and receives as a prize a goat and a curiously-wrought cup.

l. 1. ἄδύ τι, 'sweet is the whisper of yonder pine,' expressed here as ἐν διὰ δνοῖν, 'the whisper and the pine.'

l. 3. μετὰ Πάνα, suggested by the word σύρισδες, for Pan, the Arcadian shepherd-god, was inventor and master of the pipe (σύριγξ).

l. 4. αἶκα, i. e. εἴ κε = εἰδν. Notice that the Doric κα for κε is always long, κᾱ.

l. 5. καταρρεῖ, 'comes;' lit. flows down, expressive of an easy coming. Cp. Hor. Od. i. 28. 28 'multaque merces, unde potest, tibi defluat.'

l. 6. ἀμέλξης. When it is old enough to be milked the flesh may be supposed to be growing coarse.

l. 7. τὸ . . . ὕδωρ. Equivalent to ἡ τὸ καταχὲς τῇσιν ὕδωρ ἐστὶν ὃ καταλείβεται.

l. 9. οἶδα, rarer form for διν.

l. 11. τὸ δέ. Here begins the apodosis.

l. 12. ποτὶ τῶν Νυμφῶν = 'per nymphas te obsecro.'

l. 13. ὧς, here local, = 'where this sloping knoll is.'

l. 15. τὸ μεσαμβρινόν, 'in the noon tide.'

l. 18. ῥινί. The nose was looked upon as the seat of anger, as Od. 24. 319 ἀνὰ ῥίνας δέ οἱ ἦδη | δριμύ μένος προὔτυψε, Pers. Sat. 5. 91 'ira cadat naso.'

l. 20. ἐπὶ τὸ πλεόν, 'to the highest rank ;' lit. higher than others.

l. 21. Πριήπω. There were statues in the spot, representing Priapus and a group of Naiads.

l. 24. Join ποτὶ χρόμιν ἐρίσδων.

l. 25. ἐς τρίς, 'thrice.'

l. 27. κεκλυσμένον. Such a cup, being made of porous wood, had 'a wash of wax' over its inner surface to make it waterproof. Cp. Ov. Met. 8. 670 ' *pocula flaventibus illita ceris.*'

l. 28. ποτόσδον, i. e. προσόζον, 'smelling of,' i. e. fresh from.

l. 29. κισσός. A form of the variegated ivy is here meant, *Hedera chrysocarpa*. It is 'spangled over' with the brilliant yellow of the helichrysum, one of the varieties of the *immortelles*, (*Gnaphalium stoechas*.) 'And the tendril winds along the ivy leaves (κατ' αὐτὸν [κισσόν]) looking gay with orange berries.' This sort of ivy has such coloured berries. Compare Virgil's imitation, Ecl. 3. 39. On one of the spaces enclosed by this carved wreath is the group of the girl and her lovers in alto relievo. Their gestures are so life-like that the poetical description proceeds as though the figures actually moved and spoke.

l. 39. τοῖς δὲ μέτα, 'along with these,' i. e. besides. He proceeds now to describe groups in other open spaces on the cup.

l. 40. ἐς βόλον, 'for a cast.'

l. 41. κάμνοντι τὸ καρτερόν, 'working with might and main.' Similarly γυίων... σθένος, = παντὶ τῶν γυίων σθένει ὅσον ἐστί.

l. 45. τυτθὸν ὅσον ἄπωθεν, 'only a little way off,' i. e. τοσοῦτον διάστημα, ὅσον τυτθὸν... ὀλίγον.

l. 46. βέβριθεν. This description is partly borrowed

from the Shield of Achilles, Hom. Il. 18. 561 σταφυλῆσι μέγα βρίθουσιν ἄλων.

l. 49. τὸν τρώξιμον, sc. σταφυλήν.

l. 51. φατὶ, 'says' (i. e. such is the evident meaning of his sly face) 'that he will not quit the boy before he set him down breakfasting upon dry fare,' = breakfastless. The fox is going to rifle his wallet. ἀκρατίζομαι is properly to take a morning dram of neat wine, hence to 'breakfast.' The boy seems to be making a sort of little hand-net, with which to catch the locusts that are nibbling the vine-leaves.

l. 55. ὕγρὸς, 'pliant.'

l. 56. Αἰολικόν. There does not seem to be much meaning in the epithet 'Aeolic.' Perhaps the correction αἰολίχον may be right, in the sense of 'splendid,' from αἰόλος, as πυρρίχος from πυρρός.

l. 57. τῷ, 'for it.'

l. 58. τυρβείς, sc. ἄρτος, a 'cheesecake,' or 'round of cheese.'

l. 59. Join ποτὶ-θίγεν = προσέθιγεν.

l. 60. τῷ . . . ἀρεσαίμαν, 'therewith I should very willingly make you (τῷ) happy.'

l. 62. κοῦτι τυ κερτομέω, 'and I'm not making fun of you,' i. e. I am quite in earnest.

l. 63. ἐκλελάθοντα, factitive aorist, as in Hom. Il. 2. 600, 'that brings forgetfulness.'

l. 65. ἀδέα = ἡδεῖα.

l. 66. See Virg. Ecl. 10. 9; and Milton's 'Lycidas.' The nymphs were not in Thessaly, nor by the Sicilian streams and hills.

l. 80. ῥήπολοι = οἱ αἰπόλοι.

l. 85. λατεῦσα, 'in quest of thee.'

l. 87. ἀδέα γελάοισα, like Horace's 'dulce ridentem.'

l. 88. κατεύχεο, 'thou didst boast that thou wouldst

overmaster Love,' lit. give a throw to; metaphor from wrestling.

l. 92. *νεμεσσατά*, 'spiteful.'

l. 93. *ἤδη γὰρ φρόσθη*, 'What, dost thou think that our sun is utterly set?'

l. 94. *κῆν Ἀῖδα* = *καὶ ἐν Αἴδου δόμῳ*.

l. 96. Aphrodite is boasting of her success against the shepherd Daphnis. He retorts upon her, 'Thou wast once a shepherd's slave, when thou didst submit to the love of Anchises.' 'Is not a shepherd said to have [overcome] the Cyprian goddess?' Some such verb as *κατασχεῖναι* must be supplied. Daphnis purposely omits it, as having an unseemly meaning. Then he cries, 'Go back to Ida, back to your shepherd-love.'

l. 97. *κύπειρος*, 'galingale.'

l. 98. *ᾧδε* = 'here.'

l. 100. *χρῶνις* = *καὶ ὁ Ἀδωνις*, he reminds her of another favoured shepherd, whom he calls *ῥαῖος*, 'of youthful prime.'

l. 103. *ὅπως στασῇ*. The conjunction with the indic. fut. with the force of the imperative. 'Go and confront Diomedes again,' who once had wounded Aphrodite on the battle-field, ll. 5. 336.

l. 106. *ὦ ἄν' ᾧρεα*. The *ὦ* is shortened before a vowel, as '*Te Corydōn ὁ Ἄλεξι*,' Virg. Ecl. 2. 65.

l. 108. *Ἀρέθουσα*, a fountain near Syracuse, where is also the river Thymbris.

l. 114. *Λυκαῖω*, a mountain in Arcadia, near Mount Maenalus.

l. 116. *Ἑλίκας ἡρίον*. The tomb of Helice was in Arcadia. Helice, daughter of Lycaon, and mother of Arcas, (*Λυκαονίδης*), was metamorphosed into a bear, and placed among the constellations.

l. 123. *νῦν ἴα*. At Daphnis' death the whole face of nature should change.

- l. 124. κομάσαι, 'floreat.'
 l. 125. ἔναλλα, 'reversed.' Cp. Ov. Trist. 1. 1. 5 'omnia naturae praepostera legibus ibunt.'
 l. 126. ἔλκοι, 'drag down,' 'harry.'
 l. 127. γαρύσαιντο, 'carmine certent.'
 l. 130. λίνα λελοίπει, cp. Ov. Her. 12. 4 'tunc quae dispensant mortalia fila sorores Debuerant fusos evoluisse meos.'
 l. 131. ῥόον, sc. 'Ἀχέροντος.'
 l. 138. Αἴγυλος was the name of an Attic dême, famous for its figs.
 l. 140. θᾶσαι, 'Look you!' Doric imperative from a form θαέομαι = θήέομαι or θεάομαι.
 l. 142. Κισσαίθα, the name of the she-goat that was to be part of the prize.
 l. 143. οὐ μὴ σκιρτασεῖτε, lit. 'Will you not "not skip?"' = mind you don't skip.

IDYLL 2.

- l. 1. κωμάσω, 'I am going to serenade.' The present has here almost the force of a future.
 l. 3. τὸ καλὸν πεφιλαμένε, 'dearly loved.'
 l. 5. κορύψῃ, 'butt.'
 l. 7. παρκύπτουσα, 'peeping out.'
 l. 9. προγένειος, 'under-hung;' the prominence of the chin would look all the uglier in company with the snub nose.
 l. 10. τῇνῳ δέ, 'and I plucked them from yonder spot, whence thou didst bid me pull them.' Cp. Virg. Ecl. 3. 7.
 l. 14. ᾧ τὸ πικράδῃ, 'in which thou art enveloped.' The ivy and the fern form a screen to the grotto in which Amaryllis sits.

l. 15. νῦν ἔγνων. '*Nunc scio quid sit Amor*,' etc. Virg. Ecl. 8. 43. δρυμῷ means, 'in the wild wood.'

l. 17. ἐς ὅστέον ἄχρις = '*ad ossa usque*.'

l. 18. κυάνοφρυ. This was regarded as a beauty.

l. 21. τῖλαι λεπτὰ, 'to tear, to fragments,' like τυτθὰ κεάζειν, Od. 12. 388.

l. 23. καλύκεσαι, sc. ῥόδων, 'rose-buds.'

l. 24. Before this verse comes a pause. The shepherd waits to see if Amaryllis will show herself. But she makes no sign; so he bursts out with his cry of distress.

τί ὁ δόσσοος; with this hiatus cp. Il. 5. 465 ἐς τί ἔτι κτείνεσθαι ἐάσετε;

l. 25. τῇνῶ, 'from yonder spot.' Cp. Virg. Ecl. 8. 59. On these cliffs stands Olpis 'watching' the course of the tunny shoals, and shouting or signalling to the fishermen below; exactly as one may see done on the Cornish cliffs during the pilchard fishery.

l. 27. τό γε . . . τέτυκται, 'thy feeling about it is one of pleasure.'

l. 29. οὐδὲ τὸ . . . ἐξεμαράνθη, 'not a bit would the love-in-absence leaf lie close and make a smack, but without more ado it withered straight away against my warm arm.' Others read ποτεμάξατό τι πλαταγήσαν, 'lay close after making a smack.' The practice of this Phyllomanteia, or leaf-sorcery, consisted in laying a poppy or anemone leaf over the joined thumb and first finger of the left hand, or flat upon the surface of the arm. A smart blow was then given to the leaf, which should retain its place and give back a sharp clear sound. Such a result was of happy omen in love. It seems here that the leaf would not lie flat for the blow, but curled up with the heat of the arm.

l. 30. αὐτως = 'just as it was,' 'at once.'

l. 32. παραιβάτης, from παρὰ-βαίνω, is said to mean a 'gleaner;' lit. one 'who 'walks with' the reapers.

l. 33. ἔγκειμαι, 'am devoted.'

l. 35. μελανόχρως. This is to add a fresh sting to Amaryllis. She not only has a rival, but a successful one, and not only successful, but ugly. Cp. Virg. Ecl. 2. 42.

l. 37. ἀλλεται, 'quivers,' 'jerks.' Cp. Plaut. Pseudol. 1. 1. 105 '*nisi quid futurum est : ita supercilium salit.*'

l. 40. Ἴππομένης. The story goes that Atalanta would wed no one who could not outstrip her in the race; and the lover who was adventurous enough to try, and who failed, was to be put to death. Hippomenes, as he ran with her, dropped in her way some golden apples from the garden of the Hesperides, and while Atalanta paused to pick them up, Hippomenes won the race and the lady.

l. 42. ὥς . . . ἔρωτα. The idea of the repetition of ὥς is the coincidence of the three acts. Virgil imitates the form of sentence in '*ut vidi, ut perii, ut me malus abstulit error,*' Ecl. 8. 41.

l. 43. Μελάμπους. Neleus, king of Pylos, had a fair daughter, Pero, beloved by Bias; but she was not to be won by any one who could not bring the wild herds of Phylacus from the Thessalian ridge Othrys. Melampus succeeded in doing so on behalf of his brother Bias, who then made Pero his bride. See Od. 11. 287 foll.

l. 47. ἐπὶ πλεόν λύσσας, 'to a height of frenzy.'

l. 48. ἄτερ μασθοῖο, 'puts him not away from her breast,' i. e. she still clasps the dead body.

l. 50. Endymion was laid to sleep by the Moon, that she might kiss him in his slumbers.

Iasion, see Od. 5. 125, was beloved by Demeter, and was initiated by her into the mysteries which were hidden from the profane.

l. 52. ἀλγέω, pronounced as two syllables only.

l. 53. ὧδε, 'here.'

l. 54. ὥς μέλι, 'May this be to thee as sweet honey down thy throat!' The pitiless maid will rejoice to hear of her lover's dismal end.

IDYLL 3.

l. 3. λατομεῖς, i. e. τέμνεις τὸ λῆον=λήιον. πλατίον=πλησίον. 'Thou dost not cut the swathe along with thy fellow.' He asks him what figure he will make by midday, if he is so far behind already, and if he only nibbles at his swathe, instead of cutting it clean.

l. 11. χαλεπὸν, 'it's a dangerous thing to give a dog a taste of the hide.' Meaning, that if he once begins he will never leave it. '*Ut canis a corio nunquam absterrebitur uncto*,' Hor. Sat. 2. 5. 83.

l. 12. ἐνδεκαταῖος, 'it's nearly eleven days since I have been in love.'

l. 13. ἐκ πίθῳ. A similar proverb in Plautus, Mil. Glor.

3. 2. 23 '*Alii ebrii sunt, alii poscam* ('swipes') *potilant*.'

l. 14. τοίγαρτοι, 'therefore it is that right at my very doors everything lies untilled from the day of sowing.' Virgil makes his love-sick swain show a different kind of negligence: '*semiputata tibi frondosa vitis in ulmo est*,' Ecl. 2. 70.

l. 15. παῖδων, 'girls.' ἡ Πολυβῶτα=*filia Polybotae*.'

l. 16. ἀμάντεσσι, dat. plur. of particip. from ἀμάω.

l. 18. μάντις. He probably calls her a cricket, because she had been described as singing to the mowers. It is not unlikely that there is a further allusion to the skinny figure of the girl. *χροῖζεται* is interpreted by the scholiast as *συνγχεωτισθήσεται καὶ συγκοιμηθήσεται*. 'She shall be your close bedfellow through the night.'

l. 19. οὐκ αὐτὸς, 'not alone.'

l. 20. ἀφρόντιστος, 'reckless.'

l. 22. ἀμβάλευ, (ἀναβάλου), like ἀνάκρουσον, is exactly 'strike up.'

l. 26. Σύραν, because of her swarthy complexion.

l. 27. We may translate μελίχλωρον, 'olive.'

l. 28. γραπτά. The ὕακινθος, which may be a sort of iris, was supposed to have marks on its petals like ΑΙ ΑΙ, which was easily read as *ai ai*, alas! Cp. Ov. Met. 10. 215 '*Ipsae suos gemitus foliis inscripsit, et Ai Ai Flos habet inscriptum.*' The common story was that Apollo created the flower so marked from the blood of his dead favourite Hyacinthus.

l. 29. τὰ πρῶτα, 'reckon as first flowers in garlands.'

l. 30. κύτισον. Virg. Ecl. 2. 63.

l. 31. γέρανός. The crane follows the plough to pick up the insects turned up by the share.

l. 33. χρύσειοι, 'our statues in gold should be dedicated to Aphrodite.' The statue of the girl should have apples, roses, and flutes; and his, a new robe, and scarlet slippers on both feet.

l. 36. ἀστράγαλοι, i.e. as smooth and white as ivory dice.

l. 37. τὸν τρόπον, 'thy mien.'

l. 38. βοῦκος, 'this herdsman;' alluding to the man who has just finished singing. His musical powers had come upon them as a surprise.

l. 40. τῷ πώγωνος. He laments his useless ignorant age. He has grown a long beard, but all in vain, for what wit have advancing years brought him? He cannot sing anything of his own: he will give them the song of Lytterses.

l. 45. σύκινοι. Fig-tree wood was valueless. '*Truncus eram ficulnus, inutile lignum,*' Hor. Sat. 1. 8.

l. 46. ἀ τομά. The cut ends of the sheaves are to be set facing the north or west wind, that the draught might pass through them and ripen the grain in the ear.

l. 48. *φεύγεν*, infin. with the force of *φευγίτω*.

l. 51. *τὸ καῦμα*, 'through the heat of the day.'

l. 53. *τὸ πιεῖν*, 'his drink;' so *τὸ φαγεῖν*, 'food.' The stingy overseer did not cook the lentils tender, lest the workmen should eat too many. Therefore to 'boil the lentils better' means not to be so close. 'Splitting cummin seed' is the same process as 'skinning flints.'

l. 57. *λιμνηρὸν*, 'starveling.'

IDYLL 4.

l. 1. *ὥς χρόνῳ*, '*quam sero (ades)*.'

l. 2. *ᾄρη δῖφρον*, 'see to a chair.' Soph. Aj. 1165 *σπεύσων κοίλῃν κάπετόν τιν' ἰδεῖν τῷδε*.

l. 4. *ἀλεμάτω* = *ἡλεμάτου*. Gorgo sinks breathless on a chair.

l. 5. *ᾄχλω*, gen. absol.

l. 6. *κρηπίδες*, 'soldiers' boots,' and so 'soldiers.' Others understand the line only to refer to the gentry in their best boots and cloaks.

l. 7. *ἐκαστέρῳ*, 'too far.'

l. 8. *ταῦθ'*, 'this is all that addlepate['s doing].'

πάραρος = *παρήγορος*.

l. 13. *οὐ λέγει ἀπφῶν*. Zopyrion, the *enfant terrible*, evidently suspects what the ladies are alluding to; so Gorgo has to say, 'she doesn't mean Papa.'

l. 14. *πότνια*, 'by'r ladye.' *πότνια* is Persephone, who was worshipped especially in Sicily.

l. 15. *λέγομες*, 'we talk of everything as happening "the other day."'

l. 16. *σκανᾶς*, 'huckster's booth.'

l. 17. *τρισκαιδεκάπηχυσ*, 'a long lubber,' who has 'more inches than brains.'

l. 18. ταῦτά γ' ἔχει, 'is just in the same way.' φθόρος, cp. Hor. Ep. 1. 15. 31 '*perniciēs et tempestas barathrumque macelli*.'

l. 19. ἐπταδράχμους, 'bought yesterday five fleeces for seven drachmas, mere dog's hair, pickings off old knapsacks, a mass of dirt, trouble on trouble.'

l. 24. ἐν ὀλβίῳ, (gen.), sc. οἴκῳ.

l. 25. ὦν ἴδες. This is an attraction for ἀ εἶδες, τούτων καὶ εἶπες, 'what you have seen, of that you may speak.' The form of sentence reminds of ὡς ἴδον ὡς ἐμάνην. A use of the aorist similar in meaning to εἶπες may be given from Theocr. Id. 12. 25 ἦν γὰρ τὸ δάκρυ, τὸ μὲν ἀβλαβές εὐθὺς ἔθηκας. The force of καὶ before ἰδοῖσα is emphatic, 'you who *have* seen.'

l. 26. ἀεργοῖς, 'idle people have always holiday-time;' but, she means to say, *I* have plenty to do before we can start.

l. 27. τὸ νᾶμα, 'take up this cloth.' It was lying on the ground; and as the maid is slow in her movements, Praxinoa says, 'Do the cats want to go to bed again?' including the lazy puss of a servant.

l. 30. ἀ δὲ σμᾶμα φέρει, 'but she's bringing the soap.'

l. 32. ὅποια θεοῖς. She means 'I have had a wash such as it is.'

l. 35. πόσσω. '*Quanto pretio descendit tibi de tela?*' 'At what price did you get it from the loom?'

l. 36. μνᾶν, genitive of price, not after the comparative πλέον, which is followed by ἤ.

l. 37. τοῖς δ' ἔργοις, 'I've set my whole heart on that bit of work.'

l. 38. κατὰ γνώμαν=*ex animi sententia*.'

l. 39. ναὶ, καλὸν εἶπες, 'rightly said!'

l. 40. Μορμώ! 'Bogey's there!' They have no idea of taking Zopyrion with them, to be a general nuisance, and

to get trodden on. So he is to stop at home with the maid and play with the dog.

l. 47. ὁ τακόν. Ptolemy Philadelphus had succeeded to a rule less disturbed by external war than in the time of his father Ptolemy Soter. He had therefore leisure to give to home matters, and among them to the organizing of a police for the protection of people in the streets from the tricks of the Egyptian thieves and rogues.

l. 49. ἐξ ἀπάτας κεκοταμένοι = 'ex fallaciis conflati.'

l. 50. ἔλειοι, 'bog-trotters;' if the reading be right, it may refer to the dwellers on the low ground round the Nile. Others read ἐρῶι, 'useless,' like 'fig-wood.'

l. 51. πτολεμιστά. Horses for a tournament, or military parade.

l. 53. πυρρός, 'the chestnut.'

l. 54. διαχρησείται, 'the horse will kill the man who is leading him.'

l. 56. ὀπισθεν, sc. τῶν ἵππων. We have got behind them, and they have gone to their right place.

l. 57. συναγείρομαι, 'am recovering myself.'

l. 62. καλλίστα παίδων, 'my pretty maid.'

l. 64. Woman's curiosity finds out everything; even about the marriage of Zeus with Hera, which neither their parents nor the gods were aware of.

l. 67. Eutychis is Gorgo's maid. πότεχ' = πρόσχε.

l. 70. εἴ τι γένοιτο εὐδαίμων, something like our, 'if you hope to be spared!' The bystander with great gallantry takes the ladies under his charge.

l. 73. ὠθεῖνθ' = ὠθοῦνται.

l. 74. εἰς ὄρας κῆπεται = 'in hunc annum et plures,' Hor. Od. i. 32. 3.

l. 75. χρηστῷ. For the genitive see Curt. § 427. 3.

l. 76. βιάζευ, 'push your way.'

l. 77. ἐνδοῖ πάσαι, 'all we want are inside, as the bride-

groom said when he shut the door behind his bride.' Praxinoa, however, means by *ἐνδοὶ πᾶσαι*, 'now we're all in.'

l. 78. *πόταγε ὦδε [σε]* = 'huc accede.'

l. 81. *γράμματα* are the figures embroidered on the tapestry.

l. 87. *παύσασθ'*. These are the words of a bystander whose ears are dinned with the ceaseless chatter of the women. He says, 'they will murder everything with their brogue.' *πλατειασμός* is the use of the broad Doric *ā*. The monotonous coo of the *τρυγῶν* gave rise to the phrase *τρυγῶνος λαλίστερος*.

l. 89. *μᾶ* is a mere exclamation, like our 'bah!', and seems to have no connection with 'earth!' or any such invocation.

l. 90. *πασάμενος*, 'Give your orders where you are master:' lit. when you have got possession, give your orders.

l. 91. *Κορίνθιαι*. Syracuse was founded by Archias of Corinth; and Bellerophon was son of the Corinthian King Glaucus.

l. 94. *μὴ φύῃ*, (optat. aor. 2), 'May that man, O Persephone, never be born!' etc. The priestesses of Persephone were called *μέλισσαι*.

l. 95. *ἐνός* means King Ptolemy, or perhaps her own husband.

μή μοι. Perhaps the simplest way to explain this doubtful expression is to supply *χοίνοκα* with *κενέαν* and to render, 'Pray don't pass the strike over an empty vessel.' A measure when full of grain was levelled by the strike, a piece of flat wood; and to use the strike with an empty vessel would aptly represent labouring in vain.

l. 98. *δρίστευσε τὸν ἰάλεμον*, 'won the prize in the dirge.' The construction is like *νικᾷν Ὀλύμπια*. If *Σπέρχιν*

be the right reading, it must be the name of the man commemorated in the song, which would then be called 'The Sperchis,' as the lament for Linus was called 'Linus.' *πέρυσιν*, 'last year,' has been conjectured as a variant.

l. 99. *διαθρύπτεται*, 'makes amorous gestures.'

l. 100. Golgi and Idalion are Cyprian towns, where Aphrodite was worshipped; Eryx, a mountain in Sicily.

l. 103. Join *μαλακαὶ πόδας*, 'soft-footed.'

l. 106. *Διώναια*. *Diônê* was mother of Aphrodite.

l. 107. *Βερενίκη* was wife of Ptolemy Soter, and mother of Ptolemy Philadelphus, and Arsinoë, who is called *Βερενικεία θυγάτηρ*, with which compare *Ποιάντιος υἱός*, or *Τελαμώνιος παῖς*.

l. 112. *δῖπώρα παρακείται*, 'before thee are set ripe fruits.'

l. 113. Quick-growing herbs and flowers set in pots—or, as here, in silver baskets—were called *Ἀδώνιδος κῆποι*. See Plat. *Phaedr.* 276 B. They were intended to symbolise how 'man cometh up and is cut down as a flower.'

l. 115. The confectioners had prepared all manner of delicate pastry, 'mingling [the perfumes of] all sorts of flowers with white meal;' some were honey cakes; some, fritters fried in oil, and many of them in the shape of birds and beasts.

l. 116. *μαλεύρω* = *ἀλεύρω*.

l. 119. *βρίθοντες* and not *βρίθουσαι* is the Ms. reading: the change makes the construction simple enough; but if *βρίθοντες* be retained, it will be necessary either to suppose that some verses are lost, or to join *βρίθοντες* with *σκιάδες* like *φάλαγγες ἐλπόμενοι*, Il. 16; or *ὀλοώτατος, ὀδμή*, Od. 4.

l. 120. In the foliage of the 'bowers' were figures of Cupids, that seemed just to be trying their growing wings.

l. 122. Join *πειρώμενοι δεξομένων πτερύγων*.

l. 124. *οἰνοχόον* = Ganymede.

l. 126. The citizen of Miletus, famed for its purple dye, and the shepherd of Samos, will say, 'Mine is the couch that is laid for fair Adonis.' I sent the wool that made it.

l. 129. *δ γαμβρός*, sc. Adonis, 'bridegroom.'

l. 130. *ἔτι οἱ περὶ*, '*labra illi adhuc circum flava sunt*,' sc. with the down of a sprouting hair; nothing that could scrub or prick.

l. 133. The figure of Adonis will be taken next morning to the shore and sunk in the sea.

l. 140. *Πύρρος* = Neoptolemus.

l. 141. *Δευκαλίωνες* = the sons of Deucalion,—Hellen and Amphictyon.

l. 142. *ἄκρα*, 'the head-men.'

l. 143. *εἰς νέωτα*, 'till a fresh season come.'

BION.

LAMENT OVER ADONIS.

l. 8. *ἀνιῇ*, (*ἀνιάω*), 'pains.'

l. 9. *λεπτὸν ἀποψύχων*, 'gasping with feeble breath.'

l. 10. *ναρκῇ*, 'are set,' in the sleep of death.

l. 12. *θνάσκει*, with the force of a perf. tense, 'is dead.'
ἀνοίσει, 'bring back,' 'restore.'

l. 14. *ὅ* = '*γινώσκω*,' 'that.'

l. 18. Join *δεινὸν ὠρύονται*. Others read *κείνον* with *παῖδα*.

l. 24. *Ἀσσύριον*, loosely used for *Σύριον*, the worship of Adonis being especially in vogue in Syria.

l. 25. *εἴμα αἰωρεῖτο*, 'the dark robe she wore floated open

to her waist.' The common reading is αἷμα ἤωρειτο, 'the dark blood welled up,' sc. from the wound of Adonis against Aphrodite who was clasping him.

l. 27. Ἀδωνίδι, 'in honour of Adonis.' So in Alcaeus, Frag. 1 πᾶσα δ' Ἄρη κεκόσμηται στέγα.

l. 43. κιχίῳ = κιχῶ, follows the Epic form, as θείῳ for θῶ.

l. 46. τοσσούτον ὅσον, 'so long as.'

l. 47. 'Let thy breath from thy soul flow deep into my mouth and my heart, and let me drain that sweet love-potion from thee, and drink in love's last draught, and let me treasure this kiss as though it were Adonis himself.'

l. 57. σεσόβημαι, 'I am dismayed.' Al. σὲ φοβεῖμαι.

l. 58. πόθος, the sense of 'loss' has taken the place of the sense of 'desire.'

l. 60. κεστός, her girdle, wherein lay the secret of her charms.

κυναγεῖς, with sense of past tense, like θνάσκεις sup. 'Why didst thou go hunting?'

l. 69. The meaning is that the thickets are but a rough bed for the delicate Adonis; let him lie on Cytherea's couch.

l. 75. μύρον = 'thy darling.'

l. 78. ἧ μὲν . . . δὲ δέ = 'one . . . and another.'

l. 79. ἄξε, 'brake,' venting his wrath on the weapons that were the indirect cause of death.

l. 85. ἐξεκέδασσε, 'proticiens dissipavit.'

l. 91. ἀνακλείουσιν, 'seek to call him back.'

l. 92. ἐπαείδουσιν, 'seek to charm him by spells.'

l. 93. οὐ μὲν οὐκ ἐθέλει, 'not indeed that he is not fain.'

Κόρη is 'the daughter' of Demeter = Persephone.

l. 95. εἰς ἔτος, when the festival comes round again.

MOSCHUS.

EPITAPHIOS BIONIS.

This Idyll was composed by Moschus, a younger contemporary of Theocritus. The same poet was author of two longer idylls of an Epic character, called Europa and Megara. In this 'Epitaphios' we constantly find the caesura in the hexameter falling after the first short syllable of the third foot; e. g. *στοναχείτε | νάπαι, κλαίετε | τὸν, μύρεσθε | καὶ*, etc. The grammarians call this the 'weak or feminine caesura,' *τομή κατὰ τρίτον τροχαῖον*. Hermann (Elem. Doct. Metr. 337) says, '*Propter lenitatem haec caesura mollibus argumentis accommodatissima est. Ita fere ubique eam usurpatam videas in Moschi Epitaphio Bionis.*'

l. 1. *Δώριον ὕδωρ*, sc. the rivers in Sicily, which was inhabited by a Dorian race.

l. 5. *τὰ πένθημα*, used adverbially, like *τὸ μεσάμβρινον*, Theoc. i. 15, 'dolefully.'

l. 6. *τὰ σὰ γράμματα*. So Theocr. io. 28 *ἄ γραπτὰ ἰάκυνθος*, the flower that seemed to have the marks ΑΙ ΑΙ on its leaves.

l. 9. *ἄδόνες*, i. e. *ἀηδόνες*.

l. 10. *Ἀρεθόισας*, a spring near Syracuse, Theocr. i. 117.

l. 14. *Στρυμόνιοι*. The vision of Orpheus comes before the poet's mind (inf. 18), and suggests the idea of the river Strymon in Thrace, the home of Orpheus.

l. 16. *δειδεν*. The subject is Bion.

l. 17. *Ολαγρίδες*. Oeagrus, king of Thrace, was father of Orpheus and Linus. The muses are here called Oeagrides, as if sisters of Orpheus.

l. 18. *Βιστονίαις*, i. e. Thracians.

l. 21. *ἐρημαΐαισιν*, used proleptically. They are called

'deserted,' because now Bion is dead and visits them no more.

l. 22. μέλος λαθαῖον. The kingdom of Pluto is the 'land where all things are forgotten.'

l. 28. αἱ καθ' ὕλαν Κρανίδες, (sc. νύμφαι), 'the woodland nymphs of the fountains.'

l. 29. γέντο=ἐγένετο.

l. 32. ἔριψε, for ἔρριψε, 'shed.'

l. 33. μάλων, 'from the ewes.'

l. 34. οὐκέτι γὰρ δεῖ, 'non enim opus est, melle tuo exstincto, aliud carpere.' μέλιτος τοῦ σοῦ is equivalent to 'thy sweet song,' τὴν μελίγηρυν ᾄσα.

l. 37. ῥόσι = ῥιόσι, from ῥίων. The story of Arion illustrates the love of the dolphin for music: and, generally, it is represented as a creature fond of man, and ready to do him service.

l. 40. Alcyone, wife of Ceyx, threw herself into the sea for grief at her husband's shipwreck. The gods, in pity, changed husband and wife into sea-birds.

l. 41. The Κηρύλος is another bird of the Halcyon tribe. Cp. Alcman, Frag. 12 βάλε δὴ βάλε (*utinam*) κηρύλος εἶην, | ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκυνέσσει ποτήται. | νηλεγὲς ἦτορ ἔχων, ἀλιπόρφυρος εἶλαρος ὄρνις.

l. 43. Memnon, son of Eos, and king of the Aethiopians, fell by the hand of Achilles at Troy. His mother, Eos, changed his Ethiopians into birds, and they fluttered crying round his tomb.

l. 49. ἀλλὰ καὶ ὑμεῖς='vos saltem, columbae.'

l. 53. πνέει, sc. ἡ σύριγξ, 'still breathes of.'

l. 55. ἐρεῖσαι, 'to set his mouth thereon,' (*εἰρεῖδω*).

l. 56. δεύτερα='second prize;' supply ἀθλα.

l. 58. Γαλάτεια. The eleventh idyll of Theocritus tells how Cyclops serenaded the sea-nymph Galatea, and failed to win her love.

l. 62. *λασαμένα*, i. e. *λησαμένη*, (*λανθάνω*), '*oblita*,' 'forgetful of the billow.'

l. 63. *βόας*. If this reading be right, we must render, 'she still watches thy kine:' i. e. feeds them, though their master is dead. It is probable that we should read *βοάν*; meaning, that she sits on the desolate shore 'waiting to hear thy cry, or shout of welcome.'

l. 69. $\tau\delta = \delta$, so that $\tau\delta \phi\iota\lambda\alpha\sigma\epsilon\nu = \delta \phi\iota\lambda\alpha\mu\alpha \phi\iota\lambda\alpha\sigma\epsilon\nu$, 'the kiss with which she kissed,' etc.

l. 72. *Μέλης*. The river Meles, near Smyrna, is called 'most musical,' because both Homer and Bion were born on its banks. The river had two losses to mourn, the death of Homer and of Bion.

l. 73. *Καλλιόπης στόμα*, the poet is spoken of as the mouthpiece of the muse.

l. 77. *πεφιλαμένοι*, 'beloved by,' 'dear to.' $\delta\varsigma \mu\acute{\epsilon}\nu$, more usually $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$.

l. 78. *Παγασίδος κρήνης*, sc. Hippocrene.

l. 79. *Τυνδαρείοιο θύγατρα*, Helen, Achilles, and Menelaus are named here as being the principal characters in the *Iliad*.

l. 81. *κείνος δέ*, i. e. Bion, in distinction to Homer.

l. 83. *ἀδέα*, an irregular Doric accus. for *ἀδὺν*, (*ἡδύν*): cp. Theoc. 20. 44. Here it seems to stand for *ἡδείαν*.

l. 88. Ascrea, a town in Boeotia on Mount Helicon, the birthplace of Hesiod.

l. 89. *Ὑλαι*, Moschus seems to mean Hylae, a town in Boeotia upon lake Hylica: but Cynoscephalae is generally given as Pindar's birthplace.

l. 91. *Τήϊον*. Anacreon was born at Teos in Asia Minor.

l. 92. *ἀντὶ δὲ Σαπφούς*, i. e. *ἀντὶ Σαπφoῦς μελιγμάτων*, 'instead of Sappho's songs, Mitylene (in Lesbos, Sappho's home) still warbles thine.'

ll. 94-99. These verses, which are scarcely intelligible, are probably interpolated to supply a lacuna existing in the text of the oldest Ms.

l. 101. *Αὔσονικῆς*. Moschus was a Syracusan by birth. Probably he lived afterwards in the Southern part of Italy (*Magna Graecia*).

l. 103. *κλαρονόμος*. Moschus, as a pupil of Bion, claims for himself an inheritance in pastoral poetry.

ᾗ με γεραίρων. If the reading be right, this should mean, 'with which honouring me, whilst thou didst bequeath to others thy wealth, thou didst leave me thy song.' Perhaps we should write, *ἄμμε γεραίρων*.

l. 110. *ὅππότε πρᾶτα* = '*cum semel*.'

l. 112. *πεπυκασμένος*, 'lapped in.'

l. 113. *ἔδοξεν*, i. e. the nymphs have determined to be content henceforth with the croaking of frogs.

l. 117. *ποῖον*, 'What poison could touch thy lips without being sweetened thereby?'

l. 119. *ἔκφυγεν ῥῶδαν*, i. e. *ἄμουςος ἦν*, 'had no soul for song.'

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